ZION'S TROJAN HORSE

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by Senator Jack B. Tenney

ZION'S TROJAN HORSE

A TENNEY REPORT

On World Zionism

By Senator Jack B. Tenney

Introduction

by Col. John Beaty

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INTRODUCTION

By CoL. JOHN BEATY, author of
The Iron Curtain Over America

To be of major significance, a book on the current world scene must meet three requirements:

> **(1)** It must be the work of a person who has been in an exceptional position for breaking through censorship and learning the truth;
> **(2)** it must be full and complete and written fearlessly, with no effort to hide or gloss over the evil deeds of any faction or minority; and
> **(3)** it must be written by one who is skilled in the writer's art.

ZION'S TROJAN HORSE, by Jack Tenney, possesses the triple qualification.

> **(1)** Ten years of arduous work in the California Senate as Chairman of the Committee on Un-American Activities has given Senator Tenney a great body of information on vital facts to which newspaper columnists and other political writers, and even academic historians, have no means of access. The reason is obvious. In his strategic position, Senator Tenney not only had opportunities denied to others for uncovering secret data; he even had the power to force the disclosure of much information which would under no circumstances have become known to a writer who was not in a similar position of government authority.

(2) An author's incumbency in high office or in a strategic position does not, however, guarantee that his book is of major importance. Too many such personages have written books to throw a smoke screen over their own surrenders to political expediency or to alien pressure. Other authors have written books which purport to cover the history of the past half century or to deal with the foreign policy of the United States of America and yet, from fear of an alien minority, make no reference whatever to Middle East, Israel, Jews, Judaism, Khazars, or Zionism! These books name names, but never the names of such history-making Jews as, for example, the Rothschilds, Chaim Weizman, Samuel Untermeyer, Stephen A. Wise, and Louis D. Brandeis — much less the names of those Jews prominent in more recent times in atomic espionage; in the U. S. executive departments, especially Treasury and State; and above all, in the personal staffs of the last three Presidents of the United States.

Books that leave out such topics and such names are worse than useless. They are dangerous. They teach the reader to place the blame for the world's perilous condition upon people of his own creed and kind, and not where it belongs — upon scheming alien manipulators. Such books present a picture as much distorted from the truth as would be presented by a history of the U. S. Revolutionary War which made no reference to taxation without representation, the Declaration of Independence, and the Continental Congress; and made no mention of Thomas Jefferson, Benjamin Franklin, John Hancock, or other men prominent at the time in influencing public opinion.

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But how, the reader may ask, can one tell without reading it whether a book by a seemingly authoritative author gives a full coverage of its subject? Fortunately, there is an easy test. Consult the index of each book which has attracted your attention. Make

> your own comparison, and back the book of your choice. The merest glance at the index of ZION'S TROJAN HORSE will show its full and fearless coverage of all phases of its vital subject.
>
> **(3)** Whatever a man's former position of authority and however full his coverage of his subject, he cannot have maximum effectiveness unless he writes well. Senator Tenney writes with a confidence and a zeal which the reader immediately senses and shares. Imbued by the emotion of the author, the reader is swept forward through the mass of details which fill the years between Karl Marx and the present. He is both fascinated and terrified by the climactic story of the growth of two tremendous forces, Communism and Zionism, so closely related in their objectives. The reader sees with the horror which can be induced only by superb literary writing how the aims of these two forces, Communism and Zionism, are alike hostile to America as a nation and to the Christian civilization of which our nation is the finest flower. The reader shares the author's indignation at the subtle way in which Communism and Zionism have played Christian nations against each other in bloody conflict, and is appalled at the combination of subtle infiltration, brazen bullying, and everlasting propaganda with which these two alien forces have ridden rough-shod over the world and have demanded and secured in this country rights and privileges which involve the destruction of America and the degradation of the Christian West.

In ***Paradise Lost*** John Milton wrote the epic of the fall of man, a fall which was engineered by an alien intruder into the Garden. In ZION'S TROJAN HORSE, Jack Tenney has written of the fall of American man, and of American women, too, under the blandishments, the bribes, and the intimidation of alien intruders into our garden-spot, America. To read this great book is to arm yourself with knowledge. With your increased knowledge you will feel increased confidence and have a new power to go forth and defend your country, your ideals, and your faith.

DALLAS, TEXAS

DECEMBER 4, 1953

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I

THE WANDERING JEW

In Dispersion From the Beginning

Although few Jews can prove that their most remote ancestor ever trod the soil of Palestine, Jewry has persisted in the fiction of the *Diaspora.* It may be said that Jewry has been in *dispersion* from the beginning. There were many more Jews in Alexandria in 250 B.C. than there were in Jerusalem; Jews whose forbears had not shared the Babylonian captivity; Jews who had no knowledge of Hebrew. Throughout the Roman empire, in Spain and Africa, there were closely-knit communities of Jews who had never known the land of Canaan. At the birth of Jesus of Nazareth the Jews were the most racially mixed people on the face of the globe.

Wherever a Jewish community existed, there also was the ***Talmud***.

Each community kept in close touch with Jerusalem. Wherever a Jew wandered he found Jewish settlements and colonies: Religious and educational organizations were founded and maintained long before the Christian era. Financial assistance for Jerusalem was a well established Jewish activity throughout the civilized world, and political pressure and "*back stair diplomacy*" were fine Jewish arts centuries before Titus destroyed Jerusalem and the Temple in 70 A. D.

After the establishment of Christianity, Roman Jewry made excellent use of its geographic position by interceding with the Holy See on behalf of Jewry in trouble elsewhere in Christendom, as it had done with the Roman emperors in the centuries before Christ.

International Jewish conferences were held sporadically throughout the world until about the 17th Century. They were discontinued because of Gentile suspicions.

The Nineteenth Century witnessed the first open organizational activities of modern world Jewry. British and French Jewry met in a conference called by Sir Moses Montefiore and the *Board of Deputies of British Jews* in 1840. Adolphe Cremieux (Isaac Moise) attended this conference. The *Board of Deputies of British Jews* thereafter undertook responsibility for Jews everywhere. The *B'nai B'rith* was founded in New York City in 1843 for the express purpose of uniting the Jews of the world in one secret body. (See *Zion's Fifth Column.*)

Jewish "*emancipation*" followed the Jew's emergence from the Ghettos (which appears for the greater part to have been self imposed segregation) and progressed at a rapid pace in Europe from the time of Moses Mendelssohn.

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Religious equality was a condition imposed by the Great Powers of the Nineteenth Century for the independence of such states as Serbia and Rumania. The Serbian *Skttptshina,* by unanimous vote abolished the constitutional provision that limited the political rights of Serbian Jews. In Rumania most of the landed property of the Rumanians was heavily mortgaged to Jews and Rumania moved slowly in the fulfillment of the condition imposed. In October of 1879, however, a law was adopted conferring the privileges of citizenship upon every foreigner in the country and restricting the ownership of landed property to Rumanian citizens. A ten-year probationary period between application for citizenship and its actual attainment was a compromise which appears to have solved the Rumanian problem and to have been acceptable to the Great Powers.

Although Moses Mendelssohn (born Moses ben Mendel at Dessau, September 6, 1729) advocated Jewish penetration of Christian society, he always remained a Jew in the ethnic sense. He outwardly professed Judaism but at heart he was agnostic if not atheistic. His first literary venture was a German translation of Jean-Jacques Rousseau's "***Discourse on the Origin of Inequality Among Men***" — an onslaught on civilization which contends that the savage state is superior. In founding the ***Hascala*** movement Mendelssohn did not intend to advocate Jewish *adherence* to Christian civilization; he proposed *adaption,* thereby uncovering;

> "*a world of heretofore unheard-of possibilities where initiated Jews could exercise their influence.*"

Mendelssohn has been called the *Third Moses,* in that he brought the Jews out of their ghettos and showed them the Promised Land, — and because of its method of penetration, there are those who believe that *Hascala* was also the name of the Jewish-Trojan horse.

In 1857 American Jewry exerted itself for the first time in the United States as a minority pressure group. Protesting the denial of residential and commercial rights to American Jews in Switzerland, a convention was organized by American Jewry in Baltimore. Rabbi Isaac M. Wise was selected as the spokesman of the delegation by this meeting and directed to confer with President James Buchanan on the subject.

Meanwhile many Jews were attaining wealth and position throughout the world. In 1828 Jews had been made eligible for municipal offices in England. In 1858 they were admitted to the House of Commons. **Baron Nathan de Rothschild** was the first Jew who walked the halls of Westminster. There has never been any prohibition against Jews holding public office in the United States.

The **Mortara Affair*** in 1860 resulted in the creation of the *Alliance Israelite Universelle* in France by Adolphe Cremieux. The organization dedicated its efforts to "*the emancipation of our brethern who still suffer under the burden of discriminatory legislation*", and it purported to be international in both its objectives and its membership.

The *Board of Delegates of American Israelites* was organized at a convention in New York City November 2. 1859. The purposes of this organization were, like all the others, strictly Jewish and in behalf of Jewry. It called for "*the maintenance of friendly relations with similar Hebrew organizations throughout the world*" and the "*redress of grievances*" of Israelites everywhere. In 1878 the organization merged with the ***Union of American Hebrew Congregations***.

Jewish organizations began to emerge throughout the world after 1860. The ***Anglo-Jewish Association*** came into existence in England in 1871. In Austria, in 1872, the ***Israelitische Allianz*** was born. The

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* **Edgardo Levi Mortara** (Bologna, Papal States, August 27, 1851 – Liège, Belgium, March 11, 1940) was born as an Italian Jew and became the center of an international controversy when he was abducted from his parents by authorities of the Papal States and raised as a Catholic. He became a priest in the Augustinian order.

Born and raised Jewish during the first six years of his life, Mortara was taken from his family by church authorities after they learned that he had been given emergency baptism by a domestic servant during a serious infantile illness. In the Papal States it was against the law for non-Catholics to raise Catholic children. Mortara was adopted by Pope Pius IX and entered the seminary in his teens.

Hilfsverein der deutschen Juden was organized in 1901 ostensibly in behalf of the Jews in Eastern Europe and Asia.

The Nineteenth Century witnessed the quiet mobilization of world Jewry; — an accelerating mobilization that passed from the religious atmosphere of the synagogue to the public forum of international politics with increasing clamor and tumult. The legend of "*religious persecution*" was carried over into the political arena of the Twentieth Century under a new and more potent appellation — "*anti-Semitism.*" It was to be the central theme of Herzl's argument for a Jewish state — and he would, — unintentionally perhaps — place the blame on the Jews themselves. "*The Jewish question,*" he wrote;

> "*exists wherever Jews live in perceptible numbers. Where it does not exist. it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so . . . till the Jewish question finds a solution on a political basis.*"

The *American Jewish Committee* was organized in New York City in 1906. Some Jewish authorities contend that this group grew out of the *National Committee for the Relief of Sufferers by Russian Massacres* established in 1903 by Oscar S. Straus, Jacob H. Schiff and Cyrus L. Sulzberger, but there is much evidence to indicate that its creation was prompted by other considerations. It is very interesting to note, in passing, that the membership of the *American Jewish Committee* was held at fifty until comparatively recent times. Jewish authorities have referred to the "*Fabian policy*" adopted by the *American Jewish Committee,* a term which denotes a cautious, gradualistic approach to an objective. This policy may account for the careful limitation of membership for so many years, and is in keeping with the historical and time-honored Jewish practice of individual *shtadlanim*; — "*backstair secret diplomacy.*"

The Chosen People

The *Bible* tells us that when Abram was ninety-nine years old Jehovah appeared to him and, after changing his name to Abraham, established a covenant which was to be everlasting between Jehovah and Abraham's seed:

> "*And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*"

Upon this theme orthodox Jewry has reared the fiction that the Jews are the Chosen People of God and that *all other peoples* are outside His favor.

> "*The forces (wealth) of the Gentiles shall come to thee... and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee... Thou shalt suck the milk of the Gentiles,*" and "*ye shall eat the riches of the Gentiles. and in their glory shall ye boast yourselves...*" are samples of Biblical promises that Jewish rabbis have taken to heart literally.

The Talmud is the culmination of the development of Jewish traditionalism. Dr. Henry H. Milman refers to the ***Talmud*** as "*that wonderful monument of human industry, human wisdom, and human folly.*" It has been characterized as "*the most irresistible organ ever forged for the subjugation of the human will.*" It is, without question, an important factor in any study of the phenomenon of organized Jewry's dynamic drive for world power.

What is the ***Talmud***?

Said Benjamin Disraeli, himself a Jew:

> “*Here... we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology. some recondite wisdom, and much rambling dotage; many puerile tales and oriental fancies; ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles; nothing in human life seems to have happened which these doctors have not perplexed or provided against, for their observations are as minute as Swift exhausted in his ‘**Directions to Servants**.’ The children of Israel, always children, were delighted as their **Talmud** increased in volume, and their hardships. The Gemara was a third law to elucidate the Mishna, which was a second law, and which had thrown the first law, the law of Moses, into obscurity.*”

Wrote Dr. Izaak Da Costa:

> “***The Talmud** is an immense heap of rubbish, at the bottom of which a few bright pearls of Eastern wisdom are to be found. No book has ever expressed more faithfully the spirit of its authors. This we notice the more when comparing the **Talmud** with the Bible — the Bible, that Book of books, given to, and by means of, the Israel of God; the **Talmud**, the book composed by Israel Without their God, in the time of their dispersion, their misery, and their degeneracy.*”

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Dr. Milman, in his ***History of the Jews***:

> “*The reader, at each successive extract from this extraordinary compilation hesitates whether to admire the view of profound allegorical truth and the pleasing moral apologue, to smile at the*

> *monstrous extravagance or to shudder at the daring blasphemy. The influence of the* ***Talmud*** *on European superstitions, opinions. and even literature remains to be traced. To the Jew the* ***Talmud*** *became the magic circle within which the national mind patiently labored for ages in performing the bidding of the ancient and mighty enchanters, who drew the sacred line beyond which it might not venture to pass.*"

Dr. Edersheim ***(Life and Times of Jesus the Messiah)*** described it thus:

> "*If we imagine something combining law reports, a Rabbinical '****Hansard****', and notes of a theological debating club — all thoroughly oriental, full of digressions, anecdotes, quaint sayings, fancies, legend, and too often of what, from its profanity, superstition and even obscenity could scarcely be quoted, we may form some general idea of what the* ***Talmud*** *is.*"

Dr. Phillip Schaff (***History of the Christian Church***):

> "***The Talmud*** *is the slow growth of several centuries. It is a chaos of Jewish learning, wisdom, and folly, a. continent of rubbish, with hidden pearls of true maxims and poetic parables. It is the* ***Old Testament*** *misinterpreted and turned against the New, in fact, though not in form. It is a Rabbinical Bible without inspiration, without the Messiah, without hope. It shares the tenacity of the Jewish race...* ***The Talmud*** *is the Bible of Judaism separated from, and hostile to Christianity, but it barely notices it except indirectly. It completed the isolation of the Jews from all other people.*"

Says Louis Finkelstein in the Foreword to the First Edition of ***The Pharisees*** (Morris Loeb Series, *Jewish Publication Society of America):*

> “***Pharisaism*** *became* ***Talmudism***, ***Talmudism*** *became* ***Medieval Rabbinism***, *and Medieval Rabbinism became* ***Modern Rabbinism***. *But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered. When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Passover Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the* ***Talmud***, *he is actually repeating the arguments used in the Palestinian academics. Nor is it merely the outer accoutrements of Pharisaism which have survived in his life; the spirit of the doctrine has remained quick and vital.*”

In a First Edition of the ***Babylonian Talmud*** *“revised and corrected*” by Dr. Isaac M. Wise, President of the *Hebrew Union College,* we find the following in the Editor’s Preface:

> “*The* ***Talmud*** *is free from the narrowness and bigotry with which it is usually charged, and if phrases used out of their context, and in a sense the very reverse from that which their author intended, are quoted against it, we may be sure that those phrases never existed in the original* ***Talmud***, *but are the later additions of its enemies and such as never studied it.*”

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In order to discredit Jewish testimony concerning the ***Talmud***, Rabbi Wise writes:

> “*The attacks on the* ***Talmud*** *have not been made by the enemies of the Jews alone. Large numbers of Jews themselves repudiate it, denying that they are* ***Talmud*** *Jews, or that they have any sympathy with it. Yet there are only the few Karaites in Russia and Austria, and the still fewer Samaritans in Palestine, who are*

> *really not* ***Talmud*** *Jews. Radical and Reform, Conservative and Orthodox, not only find their exact counterparts in the* ***Talmud,*** *but also follow in many important particulars the practices instituted through the* ***Talmud****... The modern Jew is the product of the* ***Talmud****...*"

In the Introduction to ***The History of the Talmud*** we learn that the ***Talmud*** has been the victim of continuous persecution.

> "*During the twenty centuries of its existence,*" says the Introduction, "*not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing.*"

The first allegedly to persecute the ***Talmud*** were the Seleucidae (in the time of Antiochus Epiphanes), the Roman Emperor Nero, Domitian, Hadrian, the Samaritans, the Sadducees, Boethuseans, the Christians, and all sects opposed to the Pharisees. Before the Popes, Justinian decreed capital punishment to those who studied it. Says our historian:

> "*From the time of Pope Innocent III, the* ***Talmud*** *was burned at the stake in nearly every century from the 11th to the 18th, in Italy, France, Germany, Spain, and many other countries, and in the 18th, also in Poland by the Frankists, by Bishop Dembovski, where copies were dragged through the city, tied to horses' tails and then delivered to the executioner to be burned at the stake in Kamenetz, Lemberg, Brody and elsewhere.*

> *In most places, before it was resolved what was to be done with the* ***Talmud****, the Israelites were forced to dispute with its enemies, and had to pay heavy fines for arriving late to the dispute, as well as for being vanquished in argument, the judges being their enemies.*"

The Jewish historians always omit the *reasons* for Christian objection to the ***Talmud***. They charge persecution of the ***Talmud*** in the same manner as so-called Jewish "*defense agencies*" charge "*anti-Semitism.*" Is the ***Talmud,*** like the Jews, without fault?

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We think not. It accounts in great measure for Gentile reaction toward Jewry through the centuries. Says a writer in the ***Edinburgh Review****:*

> "*When we sound the sombre, exclusive, pitiless depth of the inner doctrine of the* ***Talmud****, we see that a reason exists for that marked and secular demarcation between the Jew and the Gentile, for which we were about to blame our own intolerance. Purposely and rigidly, in exile no less than in the splendor of the theocratic polity, has the hand of the Jew been directed by the depositaries of his traditions against every man. It is the law of self-defense that has raised the hand of every man against him.*
>
> *Our ancestors were not, after all, so blindly cruel as some writers are too ready to admit. Offers of friendship and of brotherhood are as powerless as are the fires of the Inquisition to break down that moral wall, substantial as the very fortress wall of the Temple, that resisted the voice of Christ, and that has been strengthened by the constant efforts of the doctors of the* ***Talmud*** *for five centuries after the fall of Jerusalem. The power of resistance is the same at this moment that it was two thousand years ago. The point of attack is still the same as in the days of Herod.*

> *To the question 'Who is my neighbor?' the* ***Talmud*** *returns one reply, and the parable of the Good Samaritan another. The mercy to be shown, as Moses taught, to the stranger, is qualified by the Halaca by the assumption that he must also be a proselyte. All questions as to which accord would be otherwise possible, whether in the historic past, or the dimly predicted future, are insoluble, while the justice, mercy, and truth-the weightier matters of the Law-are, by the guardians of the Law of Moses, confined to those of their own faith and blood. The vitality of Judaism was contained in the doctrine, that the Jews had one father, even God. The hope of the future of humanity lies in the good tidings that God is the common Father of mankind.*"

In the Thirteenth Century, a Jew named Donin was excommunicated by the rabbis because he "*appeared*" to rebel against Judaism. In Rome in 1239, under the name of Nicolus, Donin charged that the ***Talmud*** contained sacrilegious references to Jesus Christ and the Virgin Mary, and so distorted the Scriptures by its interpretations and comments that thereby the Deity was blasphemed. Donin further charged that the ***Talmud*** gave license to illegally deprive Gentiles of their property and granted permission to deceive them. In short he charged in thirty-five counts that the ***Talmud*** was the enemy of Christianity.

Nicolus Donin met with certain Jewish rabbis in Paris in 1240 and debated the charges against the ***Talmud*** made by Donin the year before in Rome before Saint Louis and his court. Rabbi Jechiel, the most prominent of the rabbis, would not admit that the Jesus referred to in the ***Talmud*** was Jesus of Nazareth. but maintained that he was another Jesus. Modern Jewish scholars appear to disagree with Rabbi Jechiel. Wrote Dr. Levin *(Die Religions Disputation des R. Jechiel von Paris,* etc.):

> "*We must regard the attempt of R. Jechiel to ascertain that there were two by the name of Jesus as unfortunate, original as the idea may be.*"

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Donin presented *Kol Nidre,* a Jewish prayer, as evidence of the immorality of Jewry. *Kol Nidre* is invoked by the Jews at the beginning of the evening service of the Day of Atonement and (the Hebrew version) repudiates all vows, oaths, and obligations made by the supplicant since the last Day of Atonement. The Aramaic version repudiates all vows, etc. (*to be made during the coming year.*) Rabbi Jecheil was unable to offer any plausible defense.

The meeting between Donin and the rabbis evidently convinced the authorities that Donin was right and that the rabbis were wrong. Wagon-loads of ***Talmuds*** were burned in Paris in 1242 and Christendom was evidently convinced that Donin's allegations were true. Whatever else may be said of the ***Talmud*** all impartial authorities appear to agree that it contains, in addition to offensive passages, many bad features. It is therefore not surprising that it was so often burned. The Bible has also been burned. In the ages of ignorance books of all kinds were held in awe and were believed to be possessed of supernatural powers — powers for either good or bad. The good books were held in reverence, and the evil books were destroyed. If the ***Talmud*** was against Christianity and contained blasphemies against its doctrines; if it taught a double standard of ethics and morality — one for the Jew and his relationship with Jews and a different one for the Jews relationship with Christians, then to the medieval mind, it had to be destroyed. And, of course, the Jews would burn the Christian Bible if they were able to do so. ***The Jewish Encyclopedia*** quotes R. Tarfon as declaring:

> "*The writings of the minim deserve to be burned, even though the name of God occurs therein...*"

In the Jewish year 5391 (1631 A.D.) a council of Jewish elders convened in Poland and addressed a circular letter to the several Jewish communities. It reads as follows:

> “*Great peace to our beloved brethren of the house of Israel. — Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our statute), that you do not in any new edition either of the Mishna or Gemara, publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning him; either good or bad, so that neither ourselves nor our religion may be exposed to any injury. For we know what those men of Belial, the mumrim, have done to us, when they became Christians, and how their representations against us have obtained credit. Therefore, let this make you cautious.*”

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> “*If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and yourselves, greater afflictions than we have heretofore experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former. For these reasons we command you that if you publish any new edition of those books, let the places relating to Jesus of Nazareth be left in blank, and fill up the space with a circle like this O. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. . . .*”

In the Foreword by Chief Rabbi Dr. J. H. Hertz to the Soncino edition of the ***Babylonian Talmud*** (London, 1935) he states that "*all the censored passages reappear in the Text or Notes.*" He concludes his Foreword by stating that;

> "*never before has there appeared a translation of the Order Nezikin as helpful to the student as these volumes of the Soncino edition of the* ***Babylonian Talmud*** *in English.*"

It is now apparently admitted by Jewish writers that the word *min (plural minim),* so often mentioned in the ***Talmud,*** denotes the Christians, while *minuth* means Christianity. ***The Jewish Encyclopedia*** states that its etymology is obscure. It probably was first applied to those Jews who embraced Christianity "*just as 'goy', which in the Bible has only the meaning of 'nation' took later the sense of 'non-Jew'.*" It was forbidden to partake of meat, bread and wine with the *min.* Scrolls of the Law, *telfillin* and *mezuzot* written by a *min* were burned. An animal slaughtered by a *min* was forbidden food. The relatives of the *min* were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice. The testimony of the *min* was not admitted in evidence in Jewish courts. An Israelite who found anything belonging to one who was a *min* was forbidden to return it to him. (***The Jewish Encyclopedia*** was prepared by "*more than four hundred scholars and specialists*" under the direction of an Editorial Board composed of the following: Cyrus Adler, Welhelm Bacher, Gottard Deutsch, Richard Gottheil, Emil G. Hirsch, Joseph Jacobs, Kaufmann Kohler, Herman Rosenthal, Isidore Singer and Crawford H. Tay.

Isaac K. Funk was Chairman of the Board Frank H. Vizetelly was Secretary of the Board, and William Papper was Associate Revising Editor.) Gentiles (non-Jews) are classed as "*barbarians*", although the ***Jewish Encyclopedia*** states that Rabbinical interpretation of ***Ezekial*** XXXIV;31, "*And ye my flock, the flock of my pasture, are men*" holds that only Israelites are *men.* This interpretation makes Gentiles something *less* than men; lower animals; cattle. Gentiles might claim no right under Jewish civil laws.

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Says the ***Jewish Encyclopedia***:

> “*It follows that the Gentiles were excepted from the general civil laws of Moses.*”

The *Mishnah* decrees that if a Gentile sue an Israelite, the verdict is for the defendant; if the plaintiff is an Israelite against a Gentile the Israelite is to obtain full damages. The ***Talmud*** provides that where an ox belonging to an Israelite has gored an ox belonging to a Canaanite (Gentile), there is no liability, whereas where an ox belonging to a Canaanite gores an ox belonging to an Israelite, compensation is to be made in full.

The following is from the ***Jewish Encyclopedia****:*

> *“*The ***Talmud*** *relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding Jewish laws. After a careful study, they said: ‘We have scrutinized your laws and found them just, save the clause relating to a Gentile’s ox, which we can not comprehend. If, as you say, you are justified by the term ‘neighbor’, the Gentile should be quit when defendant as well as when plaintiff. The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction.*”

Where a Jew sells a Gentile landed property bordering on the land of another Jew, he shall be excommunicated because the Jewish neighbor may claim "*thou hast caused a lion to lie on my border.*" The ***Talmud*** Rabbis believed that all property in the hands of Gentiles was seized property and therefore considered "*public property, like unclaimed land in the desert*" and that Israel could take the land as conquerors.

> "*And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eyes shall have no pity upon them... for thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*" (***Deuteronomy*** VII; 16, 6.)

The Jewish Encyclopedia states:

> "*The **Torah** outlawed the issue of a Gentile as that of a beast . . . A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews.*
>
> *Even so it was feared that the Gentile nurse might poison the child. . . . The **Talmud** comments on the untruthfulness of Gentiles . ..*
>
> *'A band of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood'.*"

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The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise applied only to a Jew and not to a Gentile.

> "*Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron*

> *bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among Gentiles, were not tolerated among the Jews themselves.*"

(***Jewish Encyclopedia.)*** Simon **ben Yohai** is considered the most fanatical of the anti-Gentile teachers. He is the author of the expression "*tab shebegoyim harog*" which is translated by ***Jewish Encyclopedia*** editors as; "*the best among the Gentiles deserves to be killed.*" These same translators admit that various versions of Simon ben Yohai's saying is rendered "*Egyptians*" instead of "*Gentiles*". The Gentiles, according to this venerable *Talmudian, "resemble the easy-going, selfish dog,*" whereas "*Israel is like the patient ass.*"

Judah **ben 'Illai** recommended the daily recital of the "*benedictinn*": — "*Blessed be thou... who hast not made me a goi*" and expressed the pious prediction that the Gentiles "*will ultimately come to shame.*"

Much more might be offered, both from the ***Talmud*** itself (the official Soncino edition) and from authoritative Jewish translators and writers, but the foregoing should suffice for an understanding of the official sources of anti-Gentilism. Most material used here is taken from the ***Jewish Encyclopedia*** rather than from the ***Talmud*** so that it cannot be said that the sense of the citation is distorted, taken out of context or prejudicially interpreted. It is to be expected that all religious movements, sincerely and deeply advocated, exclude the disbelievers from its theories of salvation and that the adherents of each movement, to a greater or lesser extent, look upon those outside the faith with distaste and loathing. Few religious movements, however, exclude *all* peoples on the basis of *race.* The proselyte, regardless of ethnic origin, is usually welcomed warmly into the brotherhood of the "*true faith*" whatever it might be. This certainly is not the spirit of the ***Talmud,*** no matter how it is interpreted and its occasional contradiction to the contrary notwithstanding. Its faith is not only in Jehovah; it is in the ***one-people*** who enjoy an everlasting covenant with Him. It is a race-superiority concept that soars over and beyond anything ever conceived by the world's Hitlers; — a concept that bases its claim on Holy Scripture and divides the world into two classes — the Israelites and "*cattle.*"

The influence of the ***Talmud*** upon the Jews of the world is probably incapable of estimation. To say that its influence has been great would be a gross understatement. Its profound effect on the minds of the savage Khazars of Mongolian Russia is apparent in the activities of their descendants; — in the incessant drive of Socialist-Communist Jews and organized Zionists for world conquest and domination. No treatise on this subject may properly ignore the racism of the ***Talmud***.

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"The ***Talmud,***" said a writer in the ***Edinburgh Review;***

> "*not only awaits the infant at birth and regulates every incident of that event (even to the names of angels that are to be inscribed on the door, and the words on the four corners of the apartment), but anticipates each circumstance from the earliest moment of probability. In every relation of life, in every action, in every conceivable circumstance-for food, dress, habit, language, devotion, relaxation-it prescribes almost every word to be uttered, and almost every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed. To borrow an illustration from the founder: the Jewish mind, subjected while in a fusible state to this iron mould, has been at once chilled and case-hardened by its pressure.*"

II

THE TERRIBLE POWER OF THE PURSE

Theodor Herzl, speaking of the Jews, declared:

> “*When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties, and at the same time, when we rise, there rises also our terrible power of the purse.*”

It is interesting to note that Herzl did not say “*when **some** Jews sink*” or “*when **some** Jews rise.*” He specifically said “*when **we** sink*” and “*when **we** rise.*” He was thinking of the “*Jewish nation*” and not of Jewish individuals. He conceived a *race movement* toward a common objective. Whether or not Jews blasted their way by force and violence through Christian barriers; bought and bribed their way, or combined both methods for the attainment of the common objective mattered not at all to Herzl. He was neither moralizing nor speculating. He was merely stating an historical fact and issuing a directive to world Jewry. This combination of the “*terrible power of the purse*” and “*the revolutionary proletariat*” was to achieve world-shaking significance in the Russian Revolution.

The Jewish revolutionary proletariat developed significance with the rise of the terrible power of the Jewish purse. Without the assistance of Jewish bankers the Jewish revolutionary leader of the Red Army, Trotsky, would have failed. Without the “*terrible power*” of the Jewish purse, the invasion and conquest of Palestine would have been impossible.

Jacob Schiff, the Rothschilds, and the Warburgs are a few of the International Jewish bankers who have played an important role in shaping the destiny of western Christian civilization.

[Page 189]

Jacob Henry Schiff

[Image] Jacob Henry Schiff (born Jakob Heinrich Schiff; Jan 10, 1847 – Sep 25, 1920) was Jewish banker, businessman, and philanthropist. He helped finance, among many other things, the Japanese military efforts against Tsarist Russia in the Russo-Japanese War.

Born in Frankfurt, Germany, Schiff migrated to the United States after the American civil war, and joined the firm Kuhn, Loeb & Co. From his base on Wall Street, he was the foremost Jewish leader from 1880 to 1920 in what later became known as the "Schiff era".

The firm of *Kuhn, Loeb & Co.,* was established in 1867 by Abraham Kuhn and Solomon Loeb. The two had started out as general merchandise merchants in Lafayette, Indiana in 1850.

Jacob Henry Schiff was born in 1847 at Frankfort-on-the-Main, Germany. He came to the United States in 1865 and joined the staff of a New York City banking house. He became a naturalized citizen in 1870. He returned to Europe in 1873 where he made important connections with some of the chief Jewish bankers and banking houses in Germany. Returning to the United States he became a partner in the banking firm of *Kuhn, Loeb and Company* in 1875 where his financial connections with the Rothschilds and their principal German agents, the Warburgs, became of great importance.

Within ten years Abraham Kuhn was dead and Solomon Loeb had retired. Jacob Schiff became the head of the company.

His association with E. H. Harriman against J. J. Hill and J. P. Morgan & Co. for control of the *Northern Pacific Railroad* resulted in the stock-market panic of May 9, 1901. The struggle left Schiff and his firm in a strong position. The firm became the "*financial reconstructors*" of the *Union Pacific Railroad:* and, since that time, has been "*strongly interested in American railroads.*" In order to suppress "*ruinous competition*" Schiff took the lead in the establishment of the *Northern Securities Company.* He was several times the vice-president of the *New York Chamber of Commerce* and was a director of the *Central Trust Company, Western Union Telegraph Company,* and the *Wells Fargo Express Company.*

[Image] **Edward Henry "*Ned*" Harriman** (Feb 20, 1848 – Sep 9, 1909) was an American railroad executive.

Through his firm, *Kuhn, Loeb & Company,* Schiff floated the ***Japanese War Loans*** of 1904-1905, thus ensuring the defeat of Russia.

He marketed the ***Chinese Loan of 1911***. His hatred of Russia led him to exert great influence in barring that country from the money markets of the United States.

He was one of the leaders of the *National Committee for the Relief of Sufferers by Russian Massacres.*

Jewish authorities proudly declare that Schiff always used his wealth and influence in the best interest of the Jews. He presented the fund and the building for Semitic studies at *Harvard.* He was Chairman of the East Asiatic Section of the *Museum of National History of New*

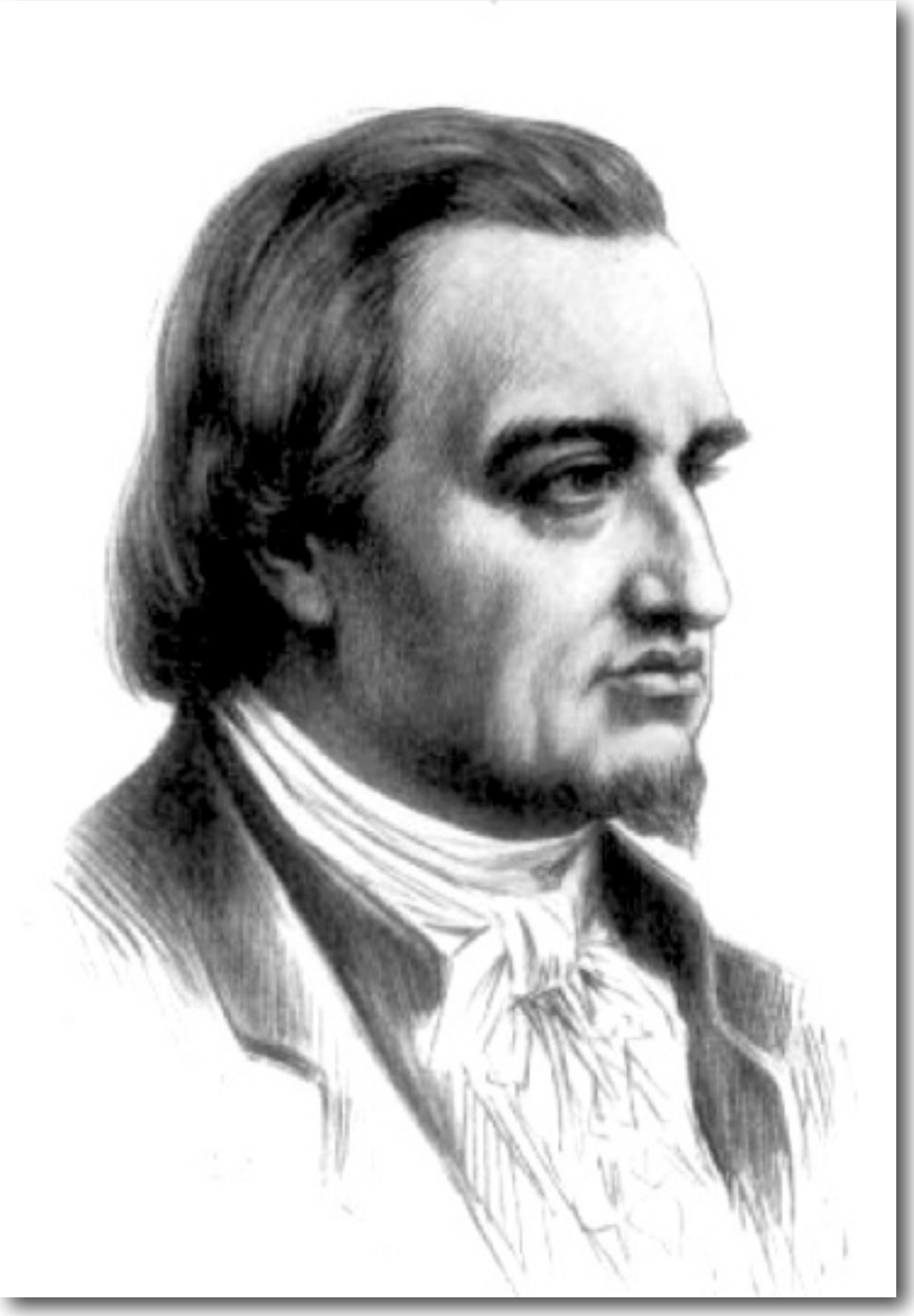
York. He presented the *New York Library* with a large number of works dealing with Jewish subjects. He presented a student's social hall to *Barnard College.* His philanthropies embraced;

> "*every phase of Jewish life.*"

He was the president of the *Montefiore Home* and a contributor to *Mount Sinai Hospital.* He took a leading part in the reorganization of the *Jewish Theological Seminary of America.* He was a trustee of the *Baron de Hirsch Fund* and the *Woodbine Agricultural School.* He provided the funds for the building for the *Young Men's Hebrew Association of New York City.*

Schiff died in 1920. His son, Mortimer Leo, succeeded him as head of Kuhn, Loeb & Co.

The Rothschilds

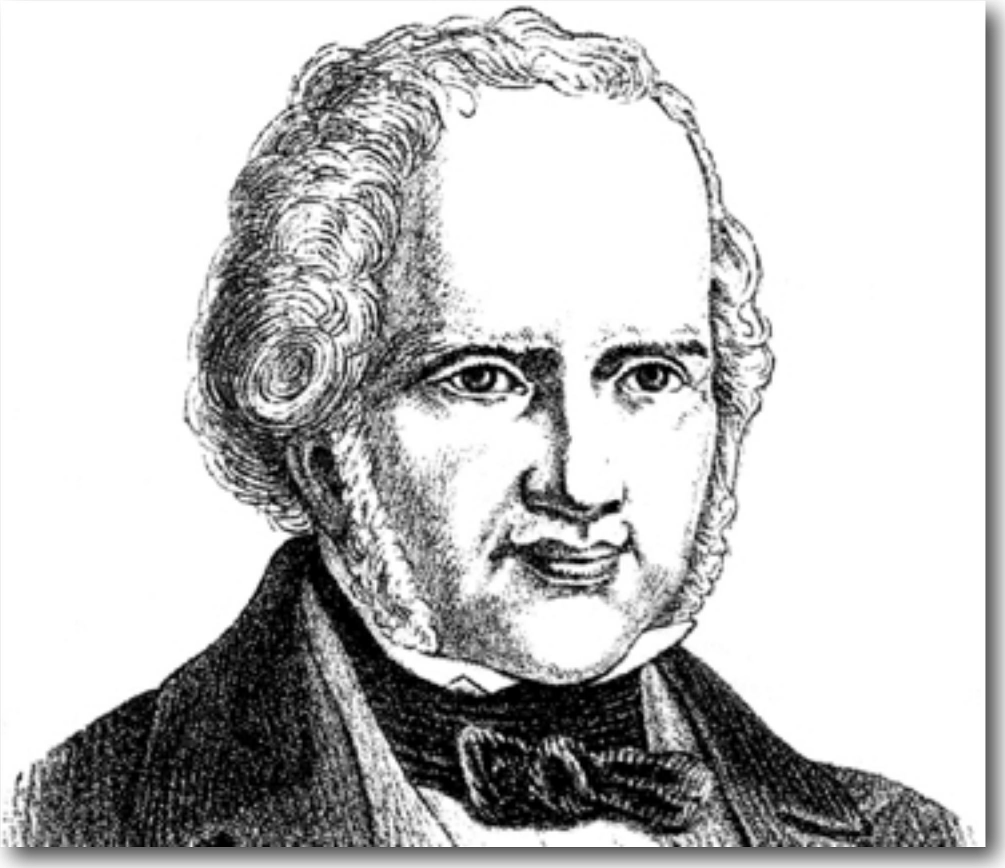


[Image] **Mayer Amschel Rothschild [Bauer]** (23 Feb 1744 – 19 Sep 1812) was a German Jewish banker and the founder of the Rothschild banking dynasty, which is believed to have become the wealthiest family in human history.

Mayer Anselm Bauer was the founder of the House of Rothschild. He was the son of Anselm Moses Bauer, a Jewish merchant of Frankfort-on-the-Main. His father planned for him to be a rabbi, but he preferred business. At the sign of the "*Red Shield*" *(Rothschild)* in the *Frankfort Judengasse* he ultimately established himself as a money-lender. He became the agent of William, ninth Landgrave, in 1801. In 1802 Bauer (who had now taken the name of Rothschild negotiated his first government loan — a matter of ten million thalers for the Danish Government. He died at Frankfort on December 12, 1812, leaving ten children, five sons and five daughters.

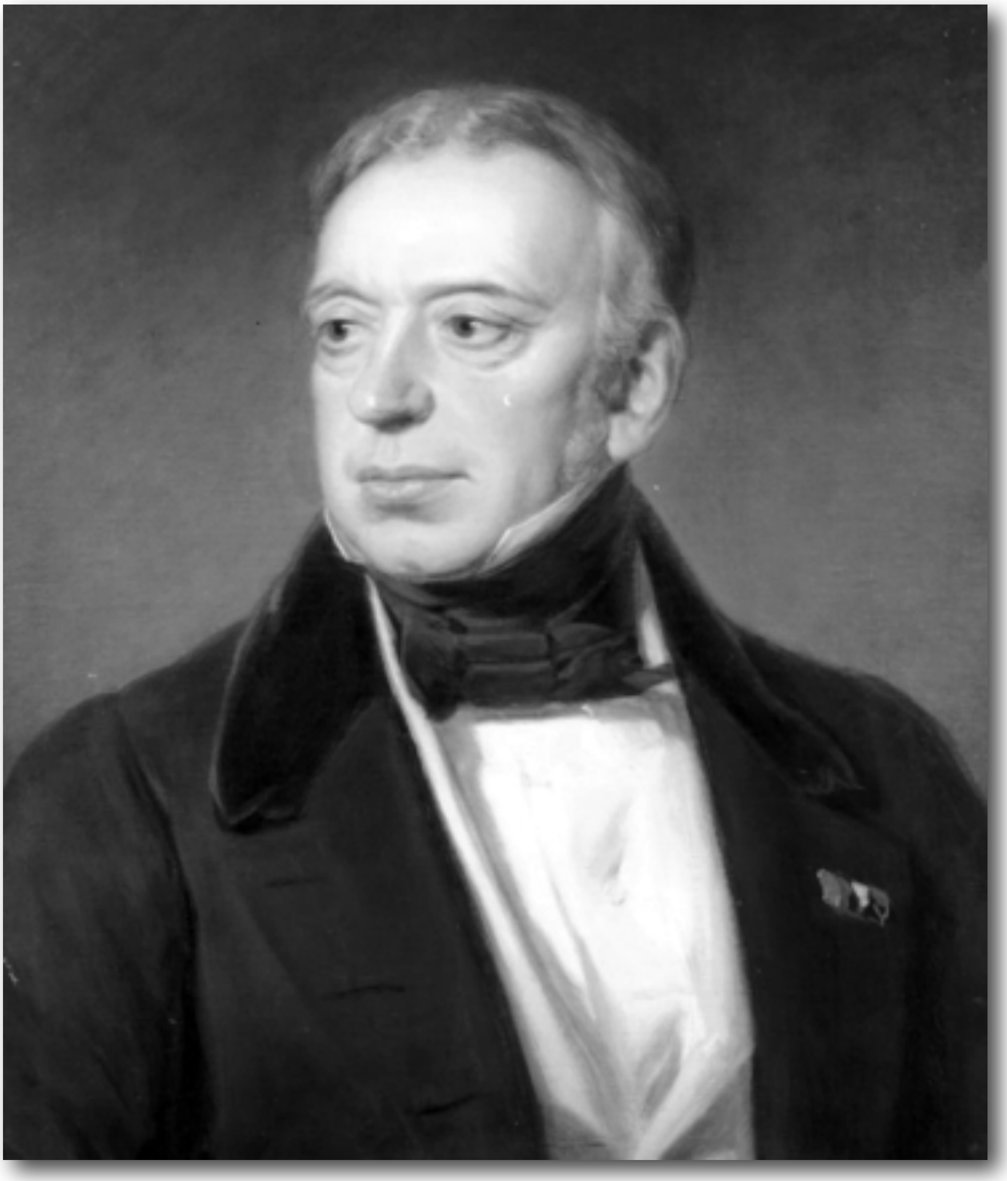
Branches of the *House of Rothschild* were established at Vienna, London, Paris and Naples and each was in charge of one of the sons. Adroit employment of a multitude of agents throughout the world plus the utilization of ingenious methods of rapid communication enabled the brothers to bring all of Europe within their financial network. Intermarriage solidified and preserved the family interest, and assured continuity of Rothschild control in the several establishments. In 1815 Austria granted the brothers the privilege of hereditary landowners and in 1812 they were made barons. Thereafter the daughters of the Rothschilds — and there were many — were enabled to marry into English and Continental Gentile families, thus extending the Rothschild influence and blood into the British House of Lords and into the ruling circles of European nobility.

Anselm Mayer was in charge of the Frankfort house. He was chosen a member of the royal Prussian privy council of commerce. In 1820 he became Bavarian consul and court banker.



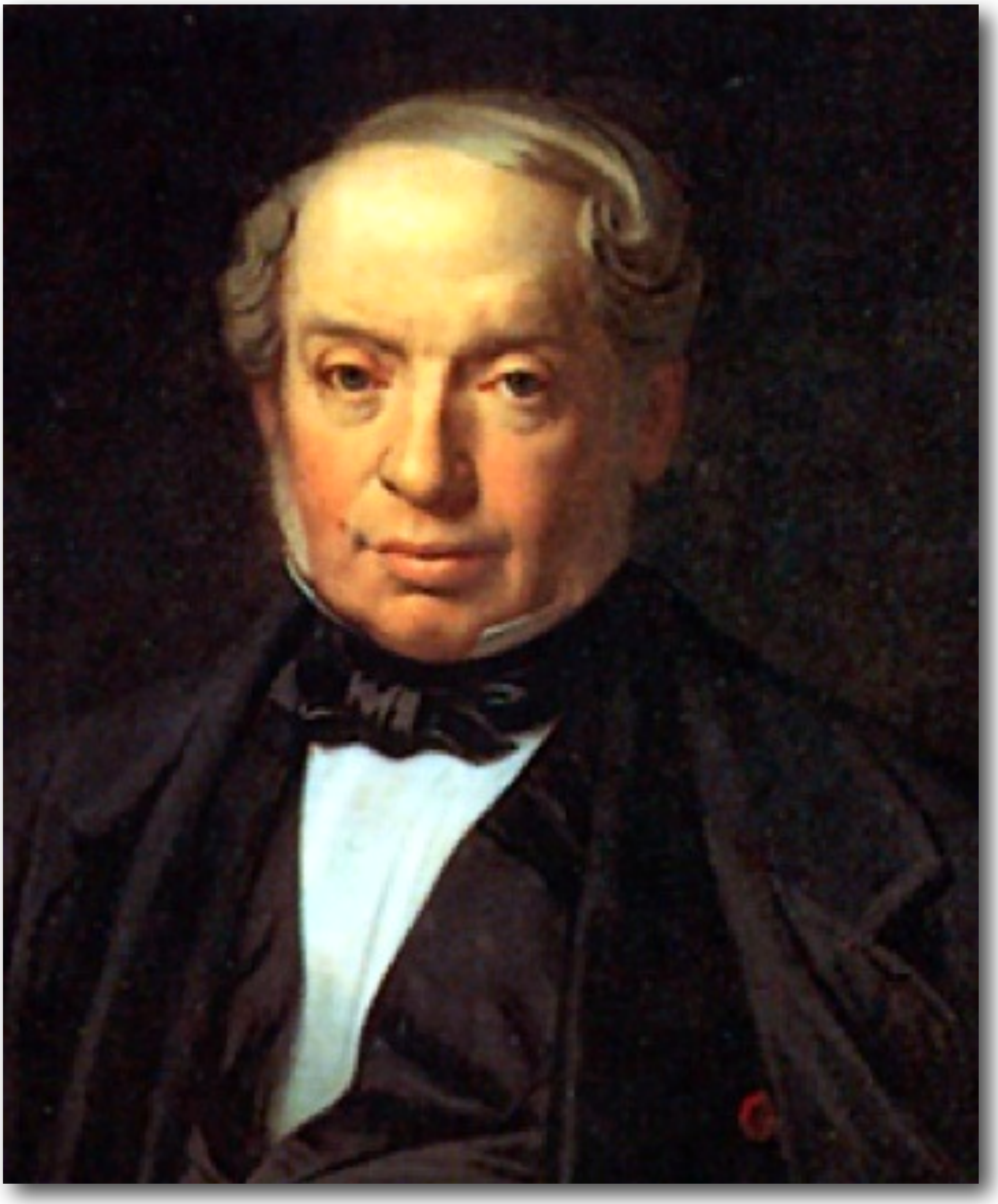
[Image] **Amschel Mayer von Rothschild** (12 Jun 1773 – 6 Dec 1855) was a German-born Jewish banker of the Rothschild family financial dynasty. He was the second child and eldest son of Mayer Amschel Rothschild (1744–1812), the founder of the dynasty. On the death of Mayer Amschel in 1812, Amschel Mayer succeeded as head of the bank at Frankfurt am Main, his brothers having been dispatched to set up banking houses in Paris, London, Naples, and Vienna.

Solomon had charge of the Vienna branch. His intimate relationship with Prince Metternich led to the firm’s connection with the allied powers.



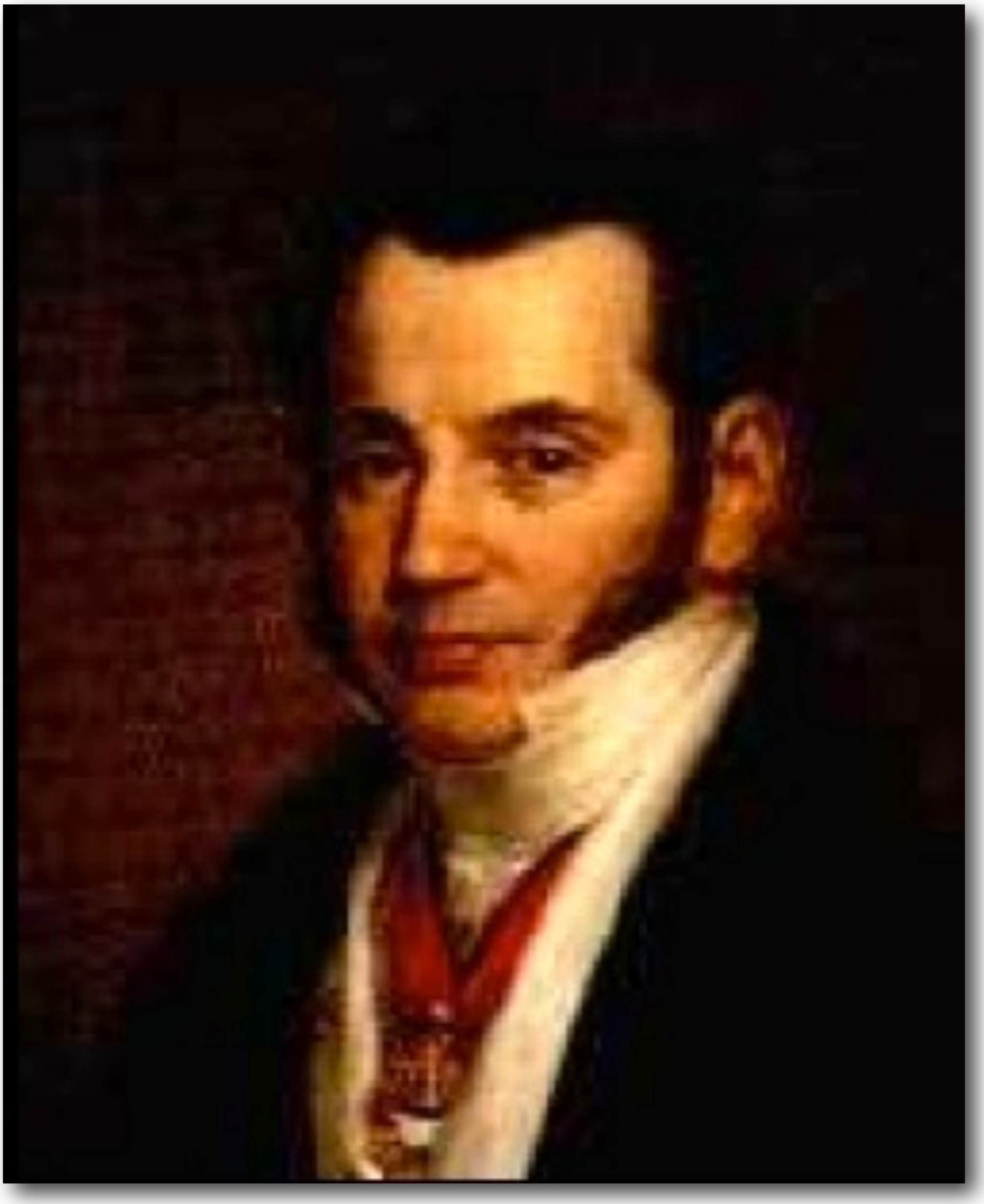
[Image] **Salomon Mayer von Rothschild** (Sep 9, 1774 – Jul 28, 1855) was a German-born Jewish banker in the Austrian Empire and the founder of the Austrian branch of the prominent Mayer Amschel Rothschild family.

Jacob, the youngest of the brothers, undertook the establishment of the Paris branch after the restoration of the Bourbons. He negotiated large loans for them but was a heavy loser in the 1848 Revolution. He financed the earliest French railroads, reaping enormous profits on the speculation.



[Image] **James [Jacob] Mayer de Rothschild**, Baron de Rothschild (15 May 1792 – 15 Nov 1868) was a German-born Jewish banker and the original founder of the French branch of the Rothschild family.

Karl superintended the Naples branch, the least important of the five. It was discontinued in 1860 when Naples was annexed to Italy.



[Image] **Carl [Kalman/Karl] Mayer von Rothschild** (Apr 24, 1788 – Mar 10, 1855) was a German-born Jewish banker in the Kingdom of the Two Sicilies and the founder of the Rothschild banking family of Naples.

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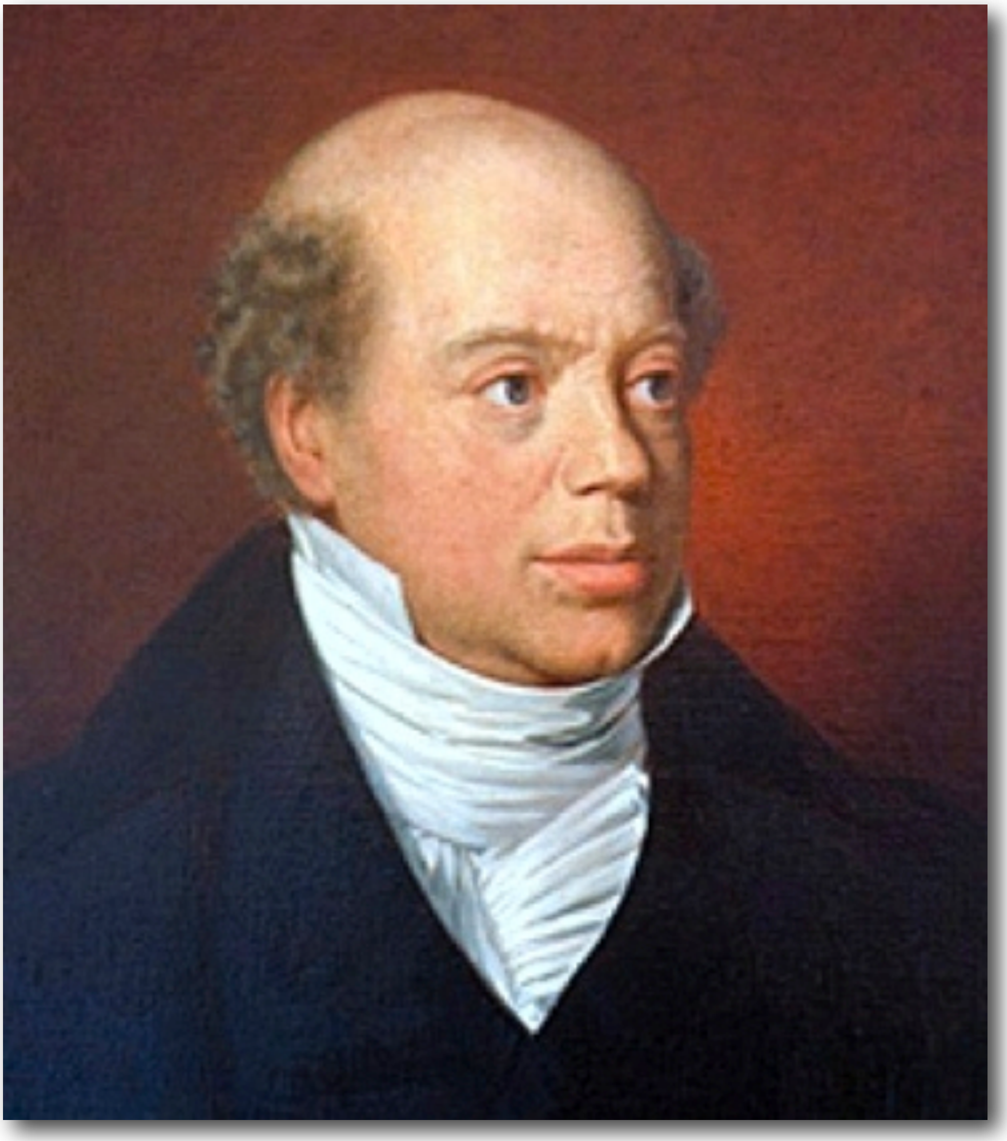
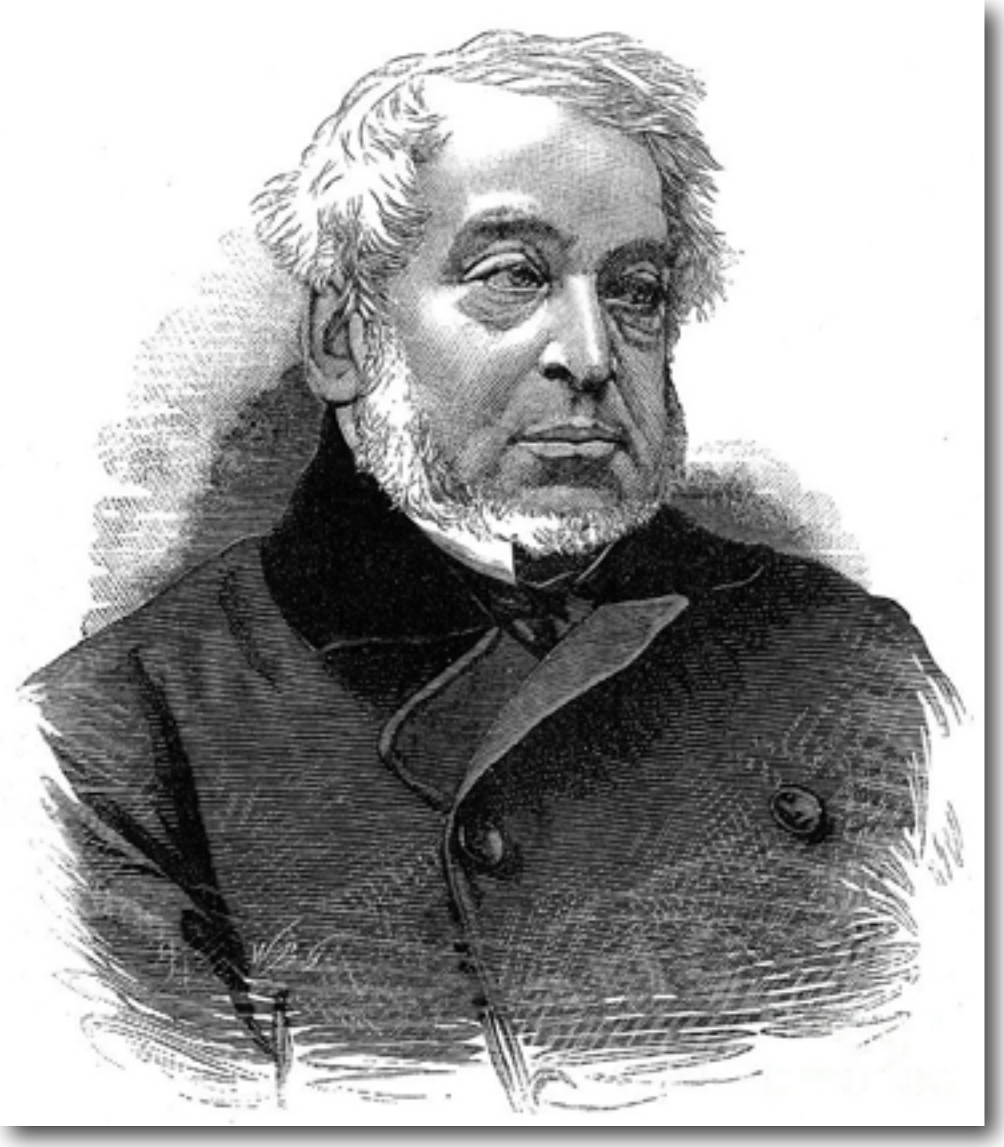
Nathan, the third brother, is generally considered to have been the financial genius of the family. He came to Manchester in 1800. In 1805 he moved to London. He employed carrier pigeons and fast sailing boats for transmitting intelligence and, utilizing information unknown to the general public, he became adept in manipulating the rise and fall of stocks.



[Image] **Nathan Mayer, Freiherr von Rothschild** (16 Sep 1777 – 28 Jul 1836), known as **Nathan Mayer Rothschild**, was a German-born Jewish banker, businessman and financier. He was one of five sons of the second generation of the Rothschild banking dynasty. In 1798, at the age of 21, he settled in Manchester, England and established a business in textile trading and finance, later moving to London and making a fortune in trading bills of exchange through a banking enterprise begun in 1805.

In 1810 Wellington made some drafts which the English Government could not meet. Rothschild purchased them at a liberal discount. They were ultimately redeemed by the Government at par. Rothschild immediately became associated with the allied powers in the struggle against Napoleon, negotiating the loans that enabled the continuation of the war. Rothschild's fortune ultimately became involved in the outcome of the contest. He followed the fortunes of the army of Wellington at Waterloo, watching the ebb and tide of battle with the feverish eagerness of the gambler who has staked his last dollar on the turn of a card. Bluecher's defeat two days previous had thrown London into a panic and brought stock tumbling on the exchange. Armed with the knowledge of Napoleon's defeat hours before it reached the public, Rothschild reaped a fortune.



[Image] **Baron Lionel Nathan de Rothschild** (22 Nov 1808 – 3 Jun 1879) was a British-born Jewish banker and politician. The son of Nathan Mayer Rothschild and Hanna Barent Cohen. He became the first practising Jew to sit as a Member of Parliament in the United Kingdom.

Rothschild popularized foreign loans in Britain by fixing the rate in sterling and making the dividends payable in London. He soon became the financial agent of nearly every civilized Government.

Lionel succeeded his father in the management of the London house (1836). The fall of Louis Philippe (1848) of France increased the importance of the London Branch. Lionel was distracted somewhat from the strict financial interests so ardently pursued by his father, by the Jewish question in particular and politics in general. He was elected to Parliament as a representative of the city of London in 1847, and again in 1849 and 1852. In 1858 an Act of Parliament and a resolution of the House of Commons, altering the oath of office, permitted him to take his seat. He represented the city of London until 1874.

During Lionel's management the London house financed no less than eighteen government loans, including the Irish famine loan and the Turkish loan of 1858.

Other Jewish families were in the business of financing governments — the Lazards, Sterns, Speyers, and Seligmans. They had followed the Rothschild pattern of establishing local branches in European capitals, each under the management of a brother. After 1848 the governments of Europe threw their loans open to the public instead of relying solely on the Rothschilds and the Sterns were able to capture a few of the plums; notably the Portugese loans. Smaller Jewish firms combined their resources, out of which emerged the *Credit Mobilier,* the *Dresdener Bank,* and the *Deutsche Reichsbank* of Berlin.

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The Rothschilds arranged with Bleichroder at the termination of the Franco-Prussian war, for payment to Germany of an indemnity of five milliard francs. In 1875 the London house advanced the British government 5,080,000 pounds for Suez shares, thereby making a profit of one hundred thousand pounds. In 1884 they loaned the Egyptian government one million pounds.

France rebelled against the “*Semitic influence of the Rothschilds*” and, in 1876, launched the *Union Generale* with a capital of four million francs, increasing it to twenty-five million francs in 1878. The bank was to be essentially Catholic. The *Union Generale* failed after numerous difficulties carrying many French families into financial ruin. The Rothschilds were left victors in the field. Says the ***Jewish Encyclopedia****:*

> *“It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure.*”

The Rothschilds have consistently kept the secret of their operations.

The Warburgs

The Warburg family came into prominence in Hamburg, Germany, where the brothers Aby, Max, Paul Moritz and Felix Moritz were born.

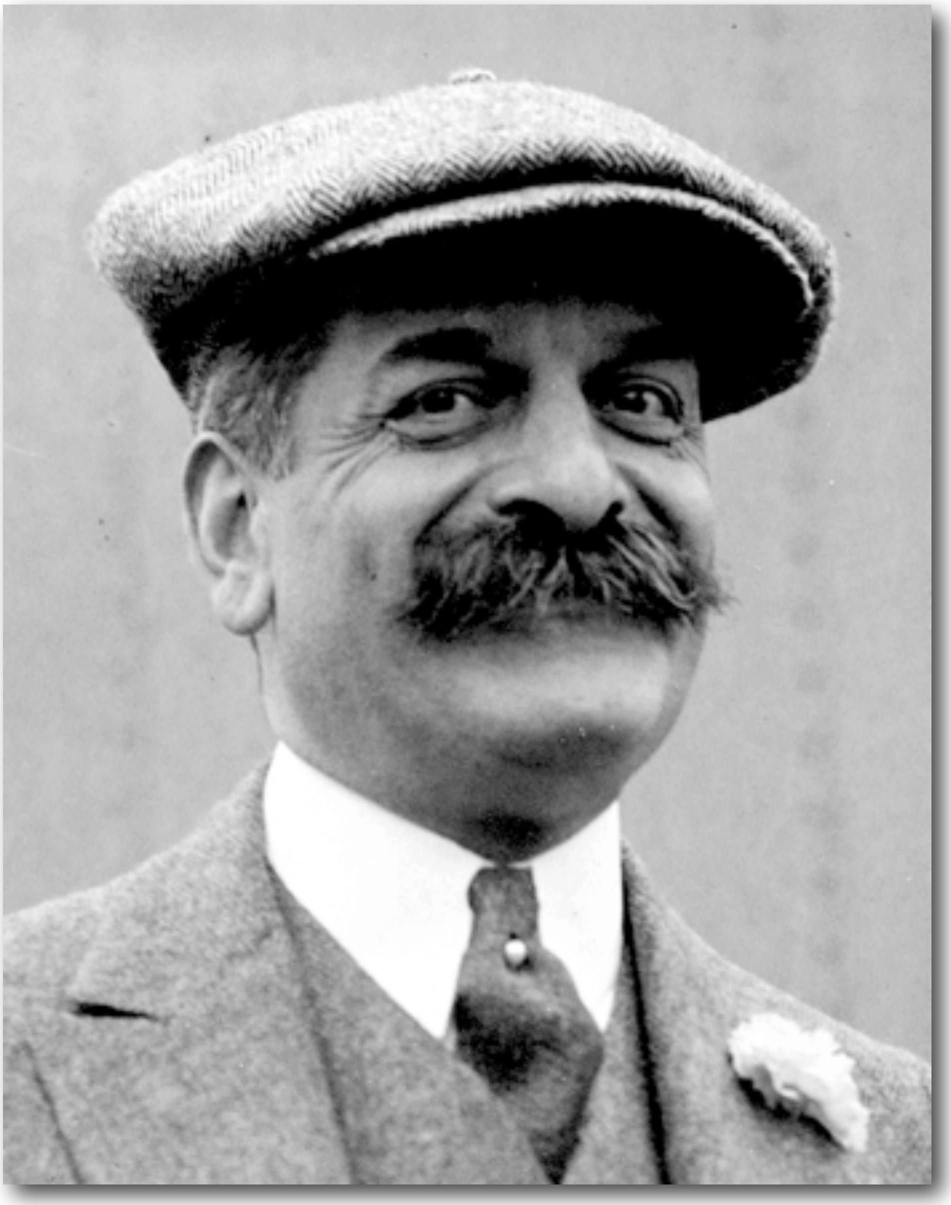
Aby became a historian of German art and devoted himself to research.

[Image] **Max Moritz Warburg** (5 Jun 1867 – 26 Dec 1946) was a German-born Jew, American banker and scion of the wealthy Warburg family of German bankers.

Max Warburg was a banker in Hamburg. In 1924 he became adviser to the *Reichsbank.* He is the author of several works on finance. He was the financial expert for the German delegation at the Peace Conference in Paris in 1919.

[Image] **Paul Moritz Warburg** (Aug 10, 1868 – Jan 24, 1932) was a German-born Jewish American banker, and an early advocate of the U.S. Federal Reserve System.

Paul Moritz Warburg also became a banker. He was a partner in M. M. Warburg & Co., Hamburg, in 1895. Coming to the United States in 1902 he joined the banking firm of *Kuhn, Loeb & Go.,* in New York, at a yearly salary of five hundred thousand dollars. He was naturalized as an American citizen in 1911. While still an alien he set about reorganizing the banking system in the United States. He is alleged to have been one of the bankers who met secretly with Senator Nelson Aldrich at Jekyl Island, Georgia, in 1910 to work out the details of what ultimately became the ***Federal Reserve Act*** *of 1913*.



[Image] **Felix Moritz Warburg** (14 Jan 1871 – 20 Sep 1937) was a German-born Jewish American banker. He was a member of the Warburg banking family of Hamburg, Germany.

Felix Moritz Warburg had been naturalized in 1900 and, like his brother Paul, had been a banker in Hamburg, Germany before coming to the United States. He, too, became a member of *Kuhn, Loeb & Co.*

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Paul Warburg became the first chairman of the ***Federal Reserve Board*** *of Governors,* resigning — believe it or not — his half-a-million-dollar per year salary with *Kuhn, Loeb & Co.,* to accept the twelve thousand dollar per year post. It is as interesting as it may be significant to note that during World War I Paul Warburg through the parent banking firm of *M. M. Warburg Co.,* in United States Treasury Department in charge of **Liberty Bonds**, financing the war against Germany, while his brother Max Warburg through the parent banking firm of *M. M. Warburg Co.,* in Hamburg. Germany, was financing the Kaiser's war against the United States. (See *Mullins On the* ***Federal Reserve,*** Kasper and Horton, New York City.) Paul Warburg resigned from the Board of Governors in May, 1918, after;

> "*someone had commented upon the fact that his brother was the head of the German Secret Service.*" (Ibid., page 45).

We had been at war for more than a year when he resigned. Colonel House had noted March 16, 1917 that Paul Warburg was "*pro-German in his sympathies.*"

Paul Warburg was a partner or director of the following companies and corporations: *Western Union, Westinghouse, Wells Fargo, Union Pacific Railroad, Baltimore and Ohio Railroad, Kuhn, Loeb & Co., American I. G. Chemical Co.* (*l. G. Farben*), *Agfa Ansco Corp., National Railways of Mexico, International Acceptance Bank, Westinghouse Acceptance Co., Warburg Company of Amsterdam,* and many other banks, railways and corporations.

Although **Senator Robert L. Owen** charged that Warburg was the American representative of the **European Rothschilds**, the Senate of the United States confirmed his appointment by Woodrow Wilson to the ***Federal Reserve Board***. (Ibid., page 46.) Paul Warburg's son, James Paul, became Vice-president of the *International Acceptance Bank.* He was financial adviser to the *World Economic Conference* in London in 1933. Frederick Marcus Warburg, son of Felix, has been a partner in *Kuhn, Loeb & Co.,* since 1930.

III

PRELUDE TO CONQUEST

The World Zionist Organization

The rise of the **House of Rothschild** was accompanied by an organizational stirring of world Jewry. Intermarriage with impoverished Gentile European nobility brought Gentile protection to Zionist aspirations, while intermarriage with other Jewish banking families consolidated Rothschild financial influence and direction.

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International Jewish conferences became more and more frequent during the last half of the Nineteenth Century. Such meetings were held in 1869, 1872, and 1878. In 1893 the *Central-Verein Deutscher Staatsburger Judischen Glaubens* was founded in Germany. (By 1929 this organization was alleged to have had 555 local units and over 60,000 members.) It was **Leo Pinsker** and **Theodor Herzl** who had publicly called for international organization, but it was the Rothschilds and their control of international finance that made the international call possible. What would have been treasonably fantastic in the Eighteenth Century passed without challenge in the last part of the Nineteenth. Pinsker called for a "*National Congress of Jews*" and Herzl demanded "*The Society of Jews.*"

Д-ръ Л. Пинскеръ.
№ 22.
ד״ר ל. פינסקר.
חברת «לבנון»

[Image] **Leon Pinsker** was a physician, a Zionist pioneer and activist, and the founder and leader of the Hovevei Zion, also known as Hibbat Zion movement.

[image] The **First Zionist Congress** was the inaugural congress of the Zionist Organization (ZO) (to become the **World Zionist Organization** (WZO) in 1960) held in Basel, Switzerland, from August 29 to August 31, 1897. It was convened and chaired by Theodor Herzl, the founder of the modern Zionism movement. The Congress formulated a Zionist platform, known as the Basel program, and founded the Zionist Organization. It also adopted the Hatikvah as its anthem (already the anthem of Hovevei Zion and later to become the national anthem of the State of Israel).

Herzl's *First Zionist Congress* held at Basle, Switzerland in 1897 created the first open international Jewish organization in modern times. There was nothing new in either the world organization or the reasons for it. "*I wish it to be clearly understood from the outset,*" declared Theodor Herzl, "*that no portion of my argument is based upon a new discovery.*"

[Image] **Theodor Herzl** (May 2, 1860 – July 3, 1904), born Benjamin Ze'ev Herzl was an Austro-Hungarian journalist, playwright, political activist, and writer. He was one of the fathers of modern political Zionism. Herzl formed the **World Zionist Organization** and promoted Jewish migration to Palestine in an effort to form a Jewish state (Israel).

The *World Zionist Organization,* while ostensibly devoted to the establishment of a Jewish State, took cognizance, almost from the beginning, of its political potentialities throughout the *Diaspora.* Simon Dubnow, in 1903, urged that the *World Zionist Organization* be reorganized as a *World Jewish Congress* in behalf of international Jewry. Although there is little doubt that this was the organization's sole purpose, it was not until 1918 that it openly so declared. The so-called "***Copenhagen Manifesto***", adopted by the *World Zionist*

Organization in 1918 and ratified at Carlsbad in 1921, in addition to reaffirming Jewry's claims to Palestine, called for;

> "*full and de facto equality of Jews in every country, as well as national autonomy with regard to cultural, social and political activities for the Jewish communities of the countries with a Jewish mass population, and of all other countries where the Jewish population may demand such autonomy.*"

The "***Copenhagen Manifesto***" may be considered almost as unique as the "***Communist Manifesto***". The latter called for the confiscation of private property and the overthrow of the world's existing governments. The "*Copenhagen Manifesto*" demanded the conquest of a country the Jews neither occupied nor to which they held title, and in addition demanded special status over their fellow-citizens in the lands where they were born and where they resided.

It appears that there were times when the *World Zionist Organization* did not consider it politically expedient to interfere in the domestic affairs of a given country for fear of losing support in its endless conspiracy for the conquest of Palestine. It, therefore, apparently consented to the formation of a second international organization, and the *World Jewish Congress* was launched with its blessings in 1932. The *Zionist Actions Committee* hailed the preparatory conference of the *World Jewish Congress* by declaring:

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> "*The* ***Zionist Organization*** *which was the first to proclaim the national rights of the* ***Jewish people*** *in the* ***Galuth*** *countries, supports* ***every form of international action*** *by the* ***Jewish people*** *to defend its civic and national rights, as well as its political, economic, and social positions. In these days of unheard of*

> *attacks upon the existence of the **Jewish people** and of a threat to vital Jewish rights in divers lands, **every effort at an international union of Jewish communities and groups of various countries is doubly necessary**.*"

(Emphasis supplied.)

In 1935 the *World Zionist Organization* went on record as having "*affirmed the idea of a **World Jewish Congress***" from the beginning. "*The 19th Zionist Congress,*" declared a special resolution;

> "*regards a union of all sections of the Jewish people for the defense of its political rights and economic possibility of existence and the creation of an authorized representative body on a democratic basis as an urgent necessity. The 19th Zionist Congress looks upon the World Jewish Congress as a suitable form of such a representative body. The 19th Zionist Congress calls upon Zionists and Zionist groups to take part in the World Jewish Congress.*"

*"We are a people — **one people!***" said Theodor Herzl.

> "*The longer anti-Semitism lies in abeyance the more fiercely will it break out. The infiltration of immigrating Jews, attracted to a land by apparent security, and the ascent in the social scale of native Jews, combine powerfully to bring about a revolution. Nothing is plainer than this rational conclusion.*"

Toward World Government

The ***World Jewish Congress*** is the creation of the ***American Jewish Congress***. More than this it is the product of American Jewry. The directing force came from New York City.

World War I forever destroyed the fiction that Jews were citizens of the countries of their birth or naturalization. American Jewry, more and more under the domination of the hordes of Russian Jews who had flooded the United States since 1881, organized for the relief of European Jews whether or not they served the Kaiser or the Allies.

[Image] Members of the ***American Jewish Joint Distribution Committee* (JDC).**

The ***American Jewish Joint Distribution Committee*** came into existence in 1914. As the war developed and victory became certain, American Jewry laid plans for participation in the Peace Conference. The impudence of such plans is curious in itself but not nearly so curious and amazing as the fact that no one seems to have seriously or effectively questioned the idea of a private group of American citizens presuming to take part in an international conference of governments in which they would be represented by officials of their own government.

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B. G. Richards, N. Syrkin and B. Zuckerman submitted a resolution to an extraordinary Zionist conference in New York proposing;

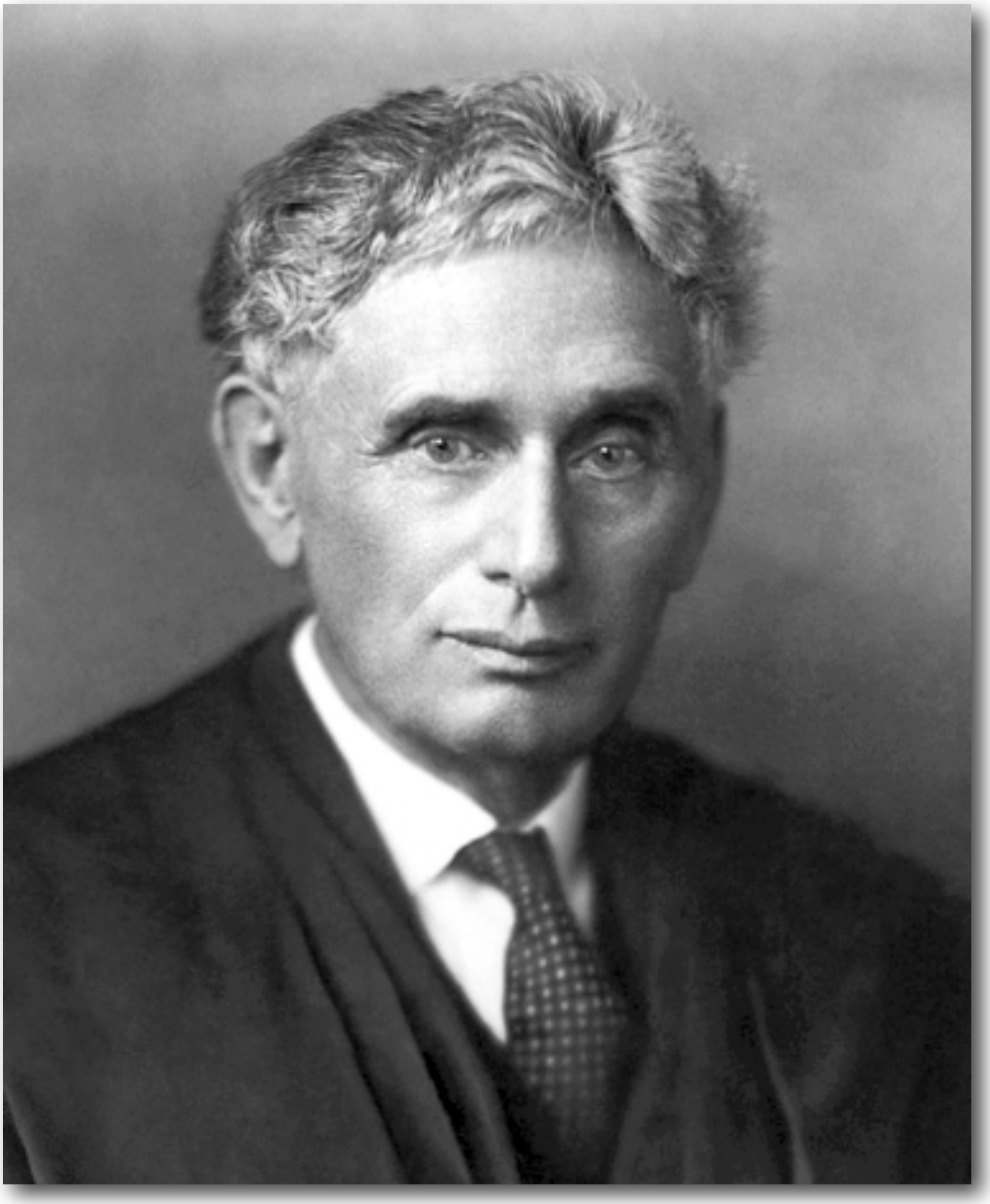
> "*a convention for the purpose of considering Jewish affairs.*"

The **Zionist Conference**, August 30, 1914, referred the resolution to the ***Provisional Zionist Committee*** for action and Louis D. Brandeis was named to discuss policy for such a convention with the officers of the ***American Jewish Committee.***

The *American Jewish Committee* represented the most Americanized element of Jewry in the United States, and, although the influence of the descendants of the Judaized Khazars dominated the Jewish masses, the leadership of the *American Jewish Committee* hesitated to take the bold step advocated by the Zionist Conference of 1914. AJC leaders argued for a conference of "*prudent and experienced leaders*" and against an open mass convention which must necessarily be dominated by the revolutionary firebrands of Eastern Europe. Aligning itself with the *American Jewish Committee,* the *National Workmen's Committee on Jewish Rights* opposed the "*collaboration of classes in an organization representing the entire Jewish collectivity*" — exemplifying the curious alliance of right and left-wing cooperation so frequently apparent in Jewish affairs. This strange collaboration was attacked by the *Workmen's Circle* through such spokesmen as Dr. Chaim Zhitlowsky, Ber Borochow, Pinchas Ruthenberg, Dr. Nachman Syrkin, and Baruch Zuckerman.

On March 21, 1915, Judge Julian W. Mack, **Louis D. Brandeis** and Dr. Stephen S. Wise established the ***Jewish Congress Organizational Committee***. The man who was to become a Justice of the Supreme Court of the United States was able to say (September 27, 1915) that the *American Jewish Congress* was to be;

> "*an incident of the organization of the Jewish people-an instrument through which their **will** may be ascertained, and when ascertained **may be carried out**.*"



[Image] **Louis Dembitz Brandeis** (Nov 13, 1856 – Oct 5, 1941) was an American lawyer and associate justice on the Supreme Court of the

United States from 1916 to 1939. He was born in Louisville, Kentucky, to Jewish immigrant parents from Bohemia, who raised him in a secular home. He attended Harvard Law School, graduating at the age of twenty with the highest grade average in the law school's history.

Meanwhile the ***Kehillah*** of New York City proposed a secret conference on October 24, 1915 and the *American Jewish Committee* proceeded to carry out its recommendation. Brandeis opposed the "*secret*" conference. "*Secrecy,*" he declared;

> "*will lead necessarily to suspicion and misrepresentation of Jewish purposes and deprive us of non-Jewish support. We seek action in the open so that there shall be no misunderstanding either among our own people or among our fellow-citizens, as to our aims and methods.*"

It is interesting to note that Brandeis, a future Supreme Court Justice of the United States, was capable of distinguishing between "*our own people*" and "*our fellow-citizens*" — *an* amazing, but enlightening, example of dual loyalty and alien thinking.

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The preliminary conference of the *American Jewish Congress* was called to order in Philadelphia March 26, 1916. It is alleged that 367 delegates representing more than a million American Jews presented credentials and participated. Dr. Stephen S. Wise made the "*keynote*" address, "***American Israel and Democracy.***"

Although the United States was not yet involved in the war in Europe the conference looked ahead to the "***Peace Conference.***"

It recommended that;

> “*the Congress consider the question of securing to Jews free and equal rights, civil, political, religious in all such lands where these rights were denied to them; that the Congress consider the question of securing to the Jews national rights in all such lands in which national rights were or ought to be recognized*”;

and;

> “*that the Congress consider cooperation with Jews in other lands, in furtherance of the Congress program.*”

Louis D. Brandeis was named honorary chairman and a National Executive Committee was elected. Jewish organizations in Europe, South Africa, South America and Australia were invited to work with the Congress. Both the *American Jewish Committee* and the *National Workmen’s Committee on Jewish Rights* were pressured into compliance, out of which came a united Executive Committee. At a meeting of this group on Christmas Day 1916 it was agreed that the *American Jewish Congress* would confine its activities to the Peace Conference, and dissolve when its purpose in this connection had been completed.

IV

THE REVOLUTIONARY PROLETARIAT

The Jewish Socialist Federation of America

Frank F. Rosenblatt (chief of Staff of the ***Jewish Bureau of Philanthropic Research*** in 1918) declared that;

> "*the birth of the Jewish Socialist Federation of America in 1912 must be recognized as the most important landmark in the history of the Jewish Socialist movement in this country.*"

It is perhaps significant that Mr. Rosenblatt specifically uses the phrase "*Jewish Socialist movement*" and not merely the "*Socialist movement*". We learn that the ***Jewish Socialist Federation*** was an outgrowth of the ***Jewish Socialist Agitation Bureau*** organized about 1905 in support of the unsuccessful communist revolution of that year in Russia. It was organized at a time when the little noticed ***Second Communist Convention*** storm was throwing ideological waves against the Jews throughout the world. The tidal wave had actually started in Basle, Switzerland when Theodor Herzl had called for the mobilization of the "*Jewish Nation.*"

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The ***Jewish Socialist Bund of Russia and Poland*** had spearheaded revolt in Russia and the *First Communist Congress* was largely composed of Bund delegates. The affair was held in Minsk in March, 1898. It was convened under the auspices of the ***All Russian Social***

Democratic Labor Party. Neither Julius Martov (Yurii Osipovich Tsederbaum), who had been one of the leaders of the *Russian Jewish Socialist Bund,* nor Lenin (Vladimir Ilyich Ulyanov) were able to attend the Congress, both having been arrested and sent to Siberia a few months previous.

It has been truthfully said that every radical or revolutionary movement in Russia was heavily staffed with Jewish leadership. The Jews had always been most active in revolutionary propaganda. A Jew named **Mloditzkia** attempted to assassinate **Count Loris Melikoff** in 1880. Five Jewish names had dominated the list of assassins who had murdered **Czar Alexander II**. The ***Jewish General Workers Union of Poland and Lithuania*** (the ***Jewish Socialist Bund)*** was, of course, all Jewish. **Leo Deutsch** and **Pavel Borisovich Axelrod** were among the Jews who founded Russian Marxism.

Axelrod and Martov were two of the six editors of ***Iskra***. A Jew named **Gershuni** was the leader of one of the terrorist groups. Many other examples might be given. Most Jewish apologists attempt to refute the Jewish character of Communism by disclaiming Jewish aherence to the Bolsheviki wing of the ***All Russian Social Democratic Labor Party*** and seek to glamorize the ***Mensheviki*** wing — which is conceded to be heavily Jewish — as something quite different. The fact is that the split in the ***All Russian Social Democratic Labor Party*** was over the issue of *Jewish nationalism* which had swept out of Switzerland in 1897.

An attempt had been made to convene a second congress of the Party in April of 1902. An unsuccessful conference met in Bialystock. Theodore Dan (Gurvich) attended this meeting. The "*student movement*" reached its climax on April 4, 1902 with the assassination of **Sipiagin** (successor of Plehve) by **Balmashov**. The so called *Nishni-Novgorod* workers' demonstration followed, resulting in the arrest of many of the "*comrades.*" The trial of Zalomov and Denisov was highly capitalized by the Communists and gave an added impetus toward open revolution. The escape from the jail at Kiev of a number of the arrested "*comrades*", including Maxim Litinov (Finklestein) and Piatnitsky, and the creation of an "*organization committee*" by ***Iskra*** (which Gregory Zinoviev called the first Central Executive Committee) cleared the way for the official ***Second Communist Congress***.

The organization committee was composed of hard-ribbed revolutionaries who were destined to play leading roles in the rape of Russia. Among them were Krisishanovsky, later to become commissar of Soviet electrification; Alexandrova; Lengnik, a later member of the Soviet Commissariat for Education; Krassikov, to become prominent in the Soviet Finance Commissariat; Krasnucha, delegate from the ***Petersburg Committee;*** Levin, delegate from the ***South Russian Workers;*** and Portnoy of the ***Jewish Socialist Bund***.

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The Organization Committee was charged with the task of convoking the "***All-Russian Party Congress***" A program was drafted by the editorial staffs of ***Iskra*** and ***Zarya,*** the latter being a theoretical organ published abroad by the Plekhanov-Lenin combination. Needless to say, the draft was the work of Plekhanov and Lenin. Its theses included the development of capitalism, the concentration of capital, the creation of a proletariat, and the transference of power to the proletariat. The draft was completed in time for the opening of the Second Congress in Brussels.

The revolutionary tempo was accelerated by the Jewish Bundists throughout 1902 and 1903. A series of peasant revolts flared in Saratov which were suppressed by Governor Peter Arkadevich Stolypin, later to be assassinated by a Jewish lawyer named Mordecai Bogrov. Terrorism marked the rising pace of revolt as the assassins Karpovitch, Balmashov and Hirsch Leckert emptied their revolvers at Russian officialdom. Clashes between communist demonstrators and the police became more frequent, creating a bloody back-drop for the shabby Congress when it clamorously descended on Belgium.

Among those who were to write the history of the **Second Congress** were the following:
Schatman, representing the ***Petersburg Committee,*** later to be active in Karelia;
Lydia Makhnovetz, second delegate from Petersburg;
N. Baumann, of the ***Moscow Committee***;
Lydia Knipovitch, nicknamed "*Djadenka*", of the ***North Russian Alliance***;
Stopani, also of the ***North Russian Alliance***;
Makhlin; Lenov, an anarchist;
Krasikov, of the ***Kiev Committee***;
Dimitry Ulianov, of the ***Tula Committee***;
Zemlyatchka, of the ***Odessa Committee***;
Panin, representing the ***Crimean Union***;
Maschinski, of the ***Donetz Union***;
Gussev, of the ***Don Committee***;
Ackerman, also of ***Don Committee***;
Galkin and Lyadov, both representing the ***Saratov Committee***;
Levin and Nikolaev, of the ***Kharkov Committee***;
Trotsky and Dr. Maldenberg, representing the ***Siberian Union***;
Zurabov, of the ***Batum Committee***;
Bogdan Knuniantz, of the ***Baku Committee***;
Topuridze, of the ***Tilfis Committee***;
and Kramer, Eisenstart, Portnoy, Liber (Goldman), Medem and Kossovsky, all of the ***Jewish Socialist Bund***.

Lenin represented the foreign organization of ***Iskra*** and Martov represented the editorial board. Plekhanov, Axelrod and Deutsch were among others who attended the Congress. Only two delegates, Babushkin and Schatman, could lay any claim whatever to a workingclass background.

Nearly sixty revolutionaries gathered at Brussels, Belgium for the ***Second Communist Congress.*** The affair was held in a flour warehouse draped with red bunting and opened July 30, 1903. The first clash came on the question of the relationship of the ***Jewish Socialist Bund*** to the ***All Russian Social Democratic Labor Party***.

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Both the ***Jewish Socialist Bund*** and ***Zionism*** had emerged in the same year and the question of Jewish nationalism was uppermost in the minds of the Bundists. They had adopted Yiddish as their language and contended that;

> "*national consciousness and class consciousness must go hand in hand.*"

The Bundists therefore demanded autonomy for specifically Jewish problems and the right to represent *all* Jews in Russia. Lenin, of course, held out for a centralized party and Martov, Axelrod and Trotsky — all Jews — stood with him. The question was still largely unsettled when the Belgian police interfered. The Congress moved to London where it met from August 11 to August 23.

Gregory Zinoviev, a Jew himself, in his "***History of the Russian Communist Party***", explains the split in the party:

> "*The Bund demanded that it be regarded as the sole representative of the whole Jewish proletariat of Russia, refusing to take any cognizance of the fact that the Jewish people in general were scattered throughout the whole country, and that therefore the correct course was for them to join the organization of the place in which they lived, just as the Finnish, Estonians, and other workers. We could not agree to splitting up our organization into separate fragments, for we were a single international party, carrying on a struggle against international*

> *capital. This was the view-point maintained by the Iskrovtzi, conceding only that the Jewish workers have their own benefit societies and special groups, publish their own papers in their mother-tongues, etc. But the Bund, giving the first sign of future social-chauvinism, pushed the matter to the limit, demanding that the workers be divided according to nationality, and allowed the right of having separate parties of their own.*"

Martov and Lenin split on the definition of "*party member*", Lenin insisting on restricting language. Trosky and Axelrod joined with Martov. Martov ultimately won his point by a vote of 28 to 22. Lenin was infuriated and started a vigorous camapign to reverse the vote. He moved to dissolve the ***Rabochee Delo (The Workers' Cause)***, a revolutionary publication in ideological competition with ***Iskra***. Both of ***Rabochee Delo****'s* delegates had voted with Martov and when Lenin's motion had carried they left the Congress.

The five delegates of the ***Jewish Socialist Bund***, smarting under their defeat on the question of autonomy, — and who had also voted with Martov — walked out and Lenin's minority was therefore converted into a majority! The Russian word for ***majorities*** is ***Bolsheviki****!*

Those who supported the Bund (the **minorities**) were to become known by the Russian equivalent ***Mensheviki***. Zinoviev explained it this way:

> "*Lenin and Plekhanov were upheld, their resolution being passed, I believe, by 25 to 23 votes. From this juncture derive the terms '****Bolsheviks****', (Majority), and '****Mensheviks****' (Minority).*"

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> "*As is known, during the revolution often an altogether different interpretation was placed on them. Many thought simply that the Bolsheviks were those who desired the most possible; while the*

> *Mensheviks were prepared to be satisfied with less. In actual fact, however, this winged word (Bolsheviks) arose in connection with the fact that the majority (Bolshestvo) voted for the Plekhanov-Lenin editorial board, the minority (Menshestvo), against it.*"

Thus it is that Frank F. Rosenblatt, Jewish Research director, was able to heap praise upon the Jewish revolutionaries. "*It is to the glory of the **Jewish Socialist Bund** in Russia,*" he wrote;

> "*that the question of nationalism, which in the minds of the Socialists of the older generation was synonymous with oppression and subjection, was forced into the foreground.*"

The truth of the matter is that ***nationalism*** and ***internationalism*** are mutually exclusive terms. Adherence to ***both*** ideas in a single conception is only logical when the apparent paradox is designed to serve a specified purpose.

Needless to say the *Jewish Socialist Bund* continued its revolutionary activities and joined again in Congresses of the ***All Russian Social Democratic Labor Party***. Many were arrested and exiled to Siberia but hundreds of thousands came to the United States. As a result a "*net*" of Bund branches spread across the United States and into Canada. The chief activity of the branches was the collection of funds for the ***Jewish Socialist Bund in Russia***. American Bund members organized the ***Workmen's Circle*** (***Arbeiter Circle***) and swelled the ranks of the Jewish trade unions. Annual conventions of the Bund were held and a ***Central-Verband*** was elected which coordinated and supervised the branches. The waves of Jewish revolutionaries fleeing the police of Russia after the unsuccessful revolution of 1905 swelled the Jewish Bund branches in the United States.

The Seventh Congress of the ***World Zionist Organization*** in 1905 gave impetus to ***Zionist Socialism***. "***Jewish administrative autonomy***" (***Saym***), ***Golus nationalism,*** and ***Yiddishism*** were current ideological movements. One B. Boruchov declared himself a ***Paol-Zion*** in Switzerland. He had been a Socialist for a long time. He advocated that ***Zionism*** should join forces with ***Socialism***. The establishment of ***Poale-Zion*** therefore effectually established the Marxist basis for Zionism.

In November of 1905 Borochov and J. Benjamin Zivi organized a conference of ***Poale-Zion*** in the Province of Poltava. In December of that year, at the time of the great Russian general strike, they organized a Jewish Russian conference in Berditchev. In 1906 the first ***All Russian Conference of the Poale-Zion*** met in Poltava and laid the foundation for the ***Social Democratic Zionist Party Poale-Zion***. Boruchov, together with "*other intellecual comrades,*" published a number of radical papers with the Russian Government suppressed one after another. "***The Jewish Workmen's Chronicle***" and "***The Hammer***" were published in Russian. "***The Proletarian Idea***" and "***Forward***" were published in Yiddish. At the same time the ***Social Democratic Zionist Party Poale-Zion*** was organized in Russia. "*Sister*" parties were organized in England, Austria, Palestine and America.

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In Palestine ***Poale-Zion*** published a Yiddish paper, ***Der Anfang***. In 1909, at its sixth conference, the delegates adopted Hebrew as their official language. After the Turkish constitution was adopted ***Poale-Zion*** launched a Hebrew paper, ***Ha-achdutth*** (***Unity***), which was suppressed in 1914 by the Turkish Government, and its editor, Zerubbel, condemned to life imprisonment. Israel Schochat (banished by the Turkish Government) and J. Ben Gorion were two of the early leaders of ***Poale-Zion*** in Palestine. The ***Poale-Zion*** was recognized as a part of the Socialist Party in Turkey which gave it the opportunity of influencing the international Socialist movement in favor of *Zionism* and Jewish national objectives.

Poale-Zion organized ***Ha-Shomer*** (***The Watchmen***) a group of young men who guarded Jewish property against the native population of Arabs who were slowly being dispossessed of their property and their country.

During the ***Zionist Congress*** at the Hague in 1907 ***Poale·Zion*** delegates organized the ***Poale-Zion Weltverband,*** a worldwide group to penetrate the Zionist and Socialist movements. The ***Palestine Workers' Fund*** was collected from Jews all over the world and administered by this World Organization.

The ***Poale-Zion Weltverband*** is credited with successfully propagandizing Socialist and labor leaders in behalf of its program. Working through the ***Socialist International*** and the ***England Labor Party*** the Jewish Socialists in the ***Poale-Zion World Organization*** were able to have both groups adopt ***Zionism*** (a Jewish home in Palestine) as part of their respective "*peace programs*" (1917-19181).

Socialism and Zionism marched hand in hand from the beginning. Israel Cohen, reviewing Zionist progress wrote:

> "*At the (Zionist) Congresses... the delegates from Russia formed at least a third of the total number. They played an important, and often decisive part in the proceedings, and far more Russian was spoken than English; even translations from German into Russian were demanded. Throughout the decade that elapsed between the death of the leaders and the beginning of the War the Russian Zionists formed the backbone of the movement....*"

The Socialist International

What was the ***Socialist International***?

The ***International Workingmen's Association*** was organized in London in 1864 under the leadership of Karl Marx. It was generally referred to as the ***International,*** and later, the ***First International***. Its primary purpose was the promotion of the objectives of the ***Communist Manifesto*** by Karl Marx and Frederick Engels.

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The last Congress of the ***First International*** met in Philadelphia in 1874 and rapidly disintegrated thereafter.

The ***Second International,*** generally referred to as the ***Socialist International,*** was founded at Paris in 1889. Headquarters were ultimately established at Brussels, Belgium in 1890. It was com posed of most of the Socialist parties in the world, among which the German and Russian Social Democratic parties were the most important. The terms "*socialism*" and "*communism*" were generally used to signify the same things- revolutionary overthrow of existing bourgeois governments. ***Poale-Zion*** embodied from the beginning the basic principles of Marxian communism (socialism) and the principles of Zionism.

The ***Poale-Zion*** movement through its ***World Organization*** (***Poale-Zion Weltverband***) made rapid strides after its organization in 1907. The ***Jewish Socialist Labor Party Poale-Zion of America,*** filled with revolutionary Jewish refugees from Russia, became an important factor in the movement after the abortive Russian Revolution of 1905. Many of the leading Jewish advocates of Marxism found their way to the hospitable shores of the United States and immediately joined the American branch of the party. A Memorandum, known as "***The Red Book***" (mainly the work of the ***Jewish Socialist Labor Party Poale-Zion***) was presented to the ***Socialist International*** by the world Organization (***Poale-Zion Weltverband***). It was printed in several languages and dealt principally with "*Jewish nationalist working classes*" and "*Jewish aspirations in all lands.*"

Following well established technique ***American Poale-Zion*** agents in the ***American Federation of Labor*** were able to secure the adoption of resolutions "*favoring the creation of a Jewish home in Palestine*" as a point in the A. F. of L.'s "*peace program*" (1917-1918).

In 1917 and 1918 the ***American Poale-Zion*** was small in number of members — three to four thousand — but amazingly strong in its international relations. It created *parallel* organizations such as the ***National Workers' Alliance***. It boasts that it initiated the movement for "*national radical schools*" (***Alliance of the National Radical Schools***) which, as early a·s 1918, was "*growing from day to day.*"

Frank F. Rosenbatt declared:

> "*It is a party not for Palestine alone, but also for the Golus and its interests. For this reason, Poal-Zionism is the centre of the East Side, from which come forth almost all Jewish American movements, or without which no movement can prosper.*"

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It follows, therefore, that ***Poale-Zion*** was an important factor In the creation of the ***New York Kehilloh*** and the ***American Jewish Congress***. Pressure from ***Poale-Zion;***

> *"forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate*" in the Congress movement.

"*All of the radical elements in the National Socialist Workmen's Committee*" were united by ***Poale-Zion*** for the Congress and for the publication of its weekly, "***The Jewish Congress***".

Both P. Rutenberg (Vice-Commandant of the Petrograd Military District under A. F. Kerensky and a Socialist revolutionary) and Dr. H. Schitlowsky joined the ***American Poale-Zion*** as soon as they were safely through immigration at Ellis Island.

The National Workmen's Committee

The **Bolshevik Revolution** had a profound effect on American Jewry. Gentiles and Jews throughout the world hailed the Bolshevik triumph as Jewish instigated, executed and accomplished. With **Lenin** and **Trotsky** (**Leon Bronstein**) on the Czar's throne and Alexander Kerensky's Russian Republic in the ash-heap, many American Jews believed Jewish objectives already achieved. The 1917 political division of East European Jewry in the United States was perhaps the first concrete evidence that the Jewish drive for world power and dominion was a two-pronged attack. The ***National Workmen's Committee on Jewish Rights*** withdrew from the Congress movement on the contention that its need had passed with the event of the Russian Revolution.

This organization was composed of four of the most radical American Jewish organizations; — ***The Workmen's Circle,*** the ***United Hebrew Trades,*** the ***Jewish Socialist Federation of America,*** and the ***Forward Association***. It was organized early in 1915. A conference was called for April 18, 1915 for "*all labor and radical organizations*" — and over two hundred responded. Its first convention was held the same year in New York City, September 4, 5, and 6. A half million American Jews were represented through several hundred organizations. It is alleged by Jewish writers that it was the first time that representatives of all radical wings of Jewry convened for *one* purpose. The 1918 officers of the ***National Workmen's Committee*** were:
Frank F. Rosenblatt, treasurer;

J. B. Salutsky, secretary;
A.Baroff, I. Baskin, Isidor Cohen, M. Gillis, J. Halpern, Dr. J. Halpern, A. Held, B. Hoffman, E. H. Jeshurin, H. Lang, M. Lulow, M. Olgin, Jacob Panken, Max Pine, Frank F. Rosenblatt, J. B. Salutsky, L. Schaffer, J. Schlossberg, S. Valitzky, B. Vladeck, M. Winchevsky, directors. (M. Olgin is the author of "***Why Communism?***")

One additional Jewish organization, mobilized for the support of the ***Jewish Socialist Bund*** in Russia, Poland and Lithuania, should be mentioned in passing. It was known as the ***Central Verband of the Bund Organizations of America*** and at one time maintained offices at 202 East Broadway in New York City. Its avowed purpose was financial aid to the revolutionary Jews in Russia. Branches were maintained in "*all cities of the United States and Canada.*"

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During 1904 to 1907;

> "*the branches of the Bund were the most active and influential bodies in the Jewish radical spheres in this country.*"

During the abortive 1905 Russian revolution the ***Central Verband*** *"obtained tens of thousands of dollars*" for the Bund in Russia. Meanwhile it carried on propaganda work among the Jews in the United States against the Russian Government. After the successful revolution of 1917 the ***Central Verband*** was busy collecting funds;

> "*to assist the Russian Bund in its work against counter-revolutionary forces.*"

In 1918 M. Gurwich was Secretary and Dr. C. Kopelson was Treasurer.

The activities of the ***National Workmen's Committee on Jewish Rights*** and the ***Central Verband of the Bund Organization of America*** indicate the wide-spread support of American Jewry for the Bolshevik revolution, — especially among the Eastern European Jews of Kazar descent. **Trotsky**, **Zinoviev**, **Kamenev**, **Sverdlov**, **Uritzy**, and **Volodarsky** were famous Jewish leaders of the new Soviet Government. Although these pseudonyms concealed the Jewish identity of these revolutionary leaders from the world at large, the Jewish Socialists of America knew who they were. There were many more. **Isaac Steinberg**, as a member of the Soviet of Peoples' Commissars, had become a Commissar of Justice, and **Uritzky** was striking terror into the hearts of Russian Gentiles as the chairman of the ruthless and all-powerful ***Cheka***. They were rising to positions of power everywhere and western Christian civilization was trembling before their advance. **Rosa Luxemberg** was terrorizing Germany and **Kurt Eisner** was driving to revolutionary power in Bavaria. **Bela Kun** cut a bloody path across Hungary to find ultimate reward under Stalin in the Soviet's Crimea. The American Jewish Bundists believed that the red dawn that had broken over Russia was the beginning of an era-an era that must fulfill not only the hopes of Zionism but deliver to them dominion of the world as well.

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V

JEWISH REVOLUTION

On March 19, 1917, at 8 o'clock in the evening David R. Francis, U. S. Ambassador to Russia, addressed **Communication No. 1110** to the United States Secretary of State. Among other things the Ambassador reported that it was;

> "*immeasurably important to the Jews that (the) revolution succeed.*" (House Document No. 1868, 65th Congress, 3d Session, *Papers Relating to the Foreign Relations of the United States, 1918, Russia* (In Three Volumes), Volume I, page 7.)

In **Communication 1361** (June 5, 1917) the Ambassador told the Secretary that Russian refugees were returning from America and that they were;

> "*planning to inspire attack upon Root charging that as Secretary of State he refused to permit certain Russian refugees to enter United States.*" (Ibid., page 114.)

In reply Secretary of State Robert Lansing cabled Ambassador Francis setting forth the contents of a letter written to Jacob Schiff by Mr. Root under date of October 16, 1908 explaining United States law as it pertained to political refugees entering the country. (Ibid., 114, 115.) On July 18, 1917 Ambassador Francis notified the Secretary of State that the Socialists were;

> "*making supreme effort to put their principles into operation*"

and that they were being;

> "*assisted by German money in abundance.*"

The Ambassador pointed out that the;

> "*Russian population comprises Caucasian, yellow and Semitic races as classified here and composed of seventy-four nationalities.*"

He believed that the problem was;

> "*extremely difficult but not insoluble.*"

He further referred to;

> "*deplorable conditions mainly attributable to returned exiles, majority from America, Trotsky being most troublesome.*" (Ibid., page 203).

William G. Sharp, Ambassador to France, reported to the United States Secretary of State from Paris, February 9, 1918:

> "*Your 3118 (3154) February 7. I have just been informed by the Foreign Office that the report to which you refer is entirely correct.*
>
> *It was explained that the British Government having received a representative of the Bolshevik Goernment there was nothing else to do for the French Government but to adopt a similar course. It has therefore visaed the passport of Kamenev proceeding to Paris via England in the capacity of Envoy Extraordinary and Plenipotentiary at Large. I have been informed that it is also (true that?) Zalkind has been appointed In the same capacity to*

> *Switzerland. I am told that the latter is the brother-in-law of Trotsky and has been his assistant secretary.*”
>
> “*The Foreign Office informs me that until recently a representative of the Bolshevik government by the name of Holzman was here in Paris...*”

During February of 1918 the Ambassador to Russia informed the United States Secretary of State that documentary evidence seen by himself and Sisson tended to prove that Lenin and Trotsky and other Bolsheviki leaders were in German pay;

> “*and that disruption of Russia is but one move in plan of Germany to sow disorganization in Entente countries.*”

Referring to certain papers uncovered in Petrograd the Ambassador reported:

> “*All documents, except letter signed by Yoffe (Joffe) are said to be from the files of ‘Kontrerazvedka’, Government secret service organized under Kerensky. If so, unavoidable question arises why K. did not use evidence against Bolsheviki last July... Many clues lead to Stockholm and Copenhagen...*” (Ibid., pages 371 and 372.)

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The following excerpts are from translated documents sent to the Secretary of State:

> “*Document No. 1. Circular 18 February 1914... The management of all German banks which are transacting business abroad and by agreement with the Austro-Hungarian Government the Osterreichische Kreditanstalt Bank are hereby advised that the*

> *Imperial Government has deemed it to be of extreme necessity to the management of all institutions of credit to establish with all possible dispatch agencies in Lulea, Haparanda and Vardo on the frontier of Finland, and in Bergen and Amsterdam... Moreover, the managements of banking institutions are urged emphatically to make provisions for very close and absolutely secret relations being established with Finnish and American Banks.*
>
> *In this direction the Ministry begs to recommend the Swedish Nya Banken in Stockholm; the banking office of Furstenberg; the commercial company Waldemar Hansen, in Copenhagen, as concerns which are maintaining relations with Russia.*" (Ibid., page 372.) The signature was "*N3737.*"

Ambassador Francis commented:

> "*This is outline of basic financial structure begun February 1914, five months before war was launched and still in operation; notice reappearance in subsequent Lenin messages, towns Lulea and Vardo, likewise reference to American banks. Olof Aschberg, one of the heads of the Nya Banken, came to Petrograd month ago and boasted that N.B. was the Bolsheviki bank. He was overheard by one of our own group... Furstenberg is now at Smolny under the name of Ganetski, is one of inner group and is likely soon to be placed in charge State Bank. Aschberg now in Stockholm but returning. The material in this and other comments is independent of the documents and accurate on fact statements.*" (Ibid., pages 372 and 373.)

Document No.2 was signed by "*Doctor Fisher*" and is headed "*Circular June 9 (November 2?), 1914*". It was addressed to;

> "*all military attaches in the countries adjacent to Russia, France, Italy, and Norway.*"

It announced that "*special war credits have been opened for the subsidiary war requirements*" in all branches of German banks in Sweden, Norway, Switzerland and the United States. "*The General Staff*" says the communication;

> "*is authorizing you to avail yourself in unlimited amounts of these credits for the destruction of the enemy's factories, plants and the most important military and civil structures. Simultaneously with the investigation (institigation) of strikes it is necessary to make provisions for the damaging of motors, of mechanisms, with the destruction of vessels, setting incendiary fires to stocks of raw material and finished products, deprivation of large towns of their electric energy, stocks of fuel and provisions.*"

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> "*Special agents detailed, which will be at your disposal, will deliver to you explosive and incendiary devices and a list of such persons in the country under your observation who will assume the duty of agents of destruction.*"

Ambassador Francis pointed out that the document was dated six weeks before the rest of the world knew it was to be warred upon;

> "*and even then making exact plans for a campaign of incited strikes and incendiary fires in the industrial plants and the yet uncreated munition plants in the United States.*" (Ibid., page 373.)

Document No.3 is signed "*Risser*" and dated "*Circular November 2, 1914.*" It is addressed to the representative of the *Nya Banken* and the agents of the *Diskonto Gesellschaft* and of the *Deutsche Bank.*:

> *"At the present time,*" the document reads, "*there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zenzinov*

> *and Lunacharski. Both the mentioned persons addressed themselves to several financial men who, for their part, addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the absolute condition that the agitation and propaganda (carried on?) by the above mentioned Messrs. Z. and L. will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin.*"

An addition to the document states that;

> "*Z. and L. got in touch with the Imperial Bank of Germany through the bankers (D?) Rubenstein, Max Warburg and Parvus.*"

Comments Ambassador Francis:

> "*L. is the present People's Commissar of Education. Z. is not a Bolshevik, but a right Social Revolutionist and in the discard, whereabouts unknown. Parvus and Warburg both figure in the Lenin and Trotsky documents. P. is at Copenhagen. W. chiefly works from Stockholm.*" (lbid., pages 373 and 374.)

Document No. 5 is signed "*Kirdorff*", president of Kirdorff's *Rhenish Westphalian Industrial Syndicate,* and is addressed to the central office of *Nya Banken* in Stockholm; Svenson Baltzer, representative of ***Diskonto Gesellschaft*** in Stockholm, and to a Mr. Kirch, representative of the *Deutsche Bank* in Switzerland. "***The Rhenish Westphalian Industrial Coal Syndicate,***" writes Kirdorff;

> "*charges you with the management of the account of which you have been apprised for the support of Russian emigrants desirous of conducting propaganda amongst Russian prisoners of war and the Russian Army.*"

Comments the Ambassador:

> "*Note that this document already figures in the (omission) several governments having been intercepted in the correspondence of Prince von Bulow. It has new and direct pertinency to the Lenin-Trosky data which follows herewith.*" (Ibid., pages 374 and 375.)

Document No. 6 is dated June 18, 1917 at Copenhagen, signed "*Svensen*" and addressed to "*Mr. Ruffner, Helsingfors.*" The communication reads:

> "*Please be advised that from the Diskonto Gesellschaft account, 315,000 marks have been transferred to Mr. Lenin's account in Kronstaat as per order of syndicate. Kindly acknowledge receipt Nilandeway (Nylandsvej), 98 Copenhagen, W. Hansen & Co.*" Comments Ambassador Francis: "*Kronstadt, the navy base, was the nerve center from which L.'s activities radiated during the summer, both before and after he fled from Petrograd.*
>
> *Sailors were, and still are, his first dependence. Hansen & Co. are named in document 1.*"

Document No. 7 is signed "*Svensen*", dated September 8, 1917 at Stockholm, and addressed to "*Mr. Farsen, Kronstadt (via Helsingfors)*" and reads as follows:

> "*Carried out your commission: passports and the indicated sum of 207,000 marks as per order of your Mr. Lenin have been handed to person mentioned in your letter. The selection met with approval of his excellency the ambassador. Confirm the arrival of said persons and separate receipt of your counter receipts.*"

Ambassador Francis noted that the ambassador referred to was probably "*Von Lucius, a complimentary reference.*"

Document No. 8 is signed "*Kriek, Deutsche Bank,*" dated at Kontrerazvedka, Geneva, June 16, 1917, addressed to Mr. Furstenberg at Stockholm. It read as follows:

> "*Please note that at the request of Mr. (Jullias?) francs 32,000 have been paid for the publication of Maximalist socialist pamphlets. Advise by telegram addressed to Decker of the receipt of the consignment of pamphlets, number of bill of lading and date of arrival.*"

Needless to say "*Maximalist*" means Marxian or Bolshevik. Mr. Francis pointed out to the Secretary of State that Furstenberg was known in St. Petersburg as "*Ganetski*" and that he was named in document No. 1. (Ibid., page 375.) Warburg is solidly welded to Trosky in **Document No. 9**. The communication, signed by J. Furstenberg, is addressed to Mr. Raphael Scholnickan at Haparanda and reads as follows:

> "*Dear Comrade: The office of the banking house M. Warburg has opened, in accordance with telegram from the Rhenish Westphalian Syndicate, :m account for the undertaking of Comrade Trotsky. The attorney (?) purchased arms and has organized their transportation and delivery track Lulea and Vardo to the office of Essen & Son in the name Lulea receivers and a person authorized to receive the money demanded by Comrade Trotsky.*" Comments Ambassador Francis: "*This is the first reference to Trosky. It connects him with banker Warburg and with Furstenberg. Lulea is a Swedish town near Haparanda.*" (Ibid., pages 375 and 376.)

Document No. 10 was signed by J. Furstenberg, dated October 2, 1917, and addressed to Mr. Antonov at Haparanda. It reads:

> "*Comrade Trotsky's request has been carried out. From the account of the syndicate and the Ministry (probably Ministry of Foreign Affairs in Berlin, press division) 400,000 Kroner have been taken and remitted to Comrade Sonia who will call on you with this letter and will hand you the said sum of money.*" Comments the United States Ambassador: "*Antonov is the chief military leader of the Bolsheviki. He was in command of the forces that took St. Petersburg. He is now in the field against Kaledin and Alexeev.*
>
> *At the date of this letter Trotsky was already at the head of Petrograd Soviet and the Bolshevik revolution was only a month away.*" (Ibid., page 376.)

Document No. 11 is signed "*Scheidemann,*" dated August 25, 1917, and addressed to "*Mr. Olberg.*" It reads as follows:

> "*Your desire for (omission) together with the intention of the party. By agreement with the persons known to you 150,000 Kroner are transferred to be at your disposal at Furstenberg's office through Nya Banken. Kindly advise Vo1"warts about everything that is being written by the newspaper about present events.*"

Scheidemann, explained the Ambassador, was a German socialist leader.

Document No. 11;

> "*links him with Furstenberg-Ganetski; with the Nya Banken and with subsidizing the Russian revolution. Trotsky published a newspaper during the summer. Another newspaper spoke for*

> *Lenin. Vorwarts would seem to refer to the socialist organ at Berlin. Scheidemann's roles both as German peace propagandist and as strike queller in Germany are illumined by this letter.*" (Ibid., page 376.)

On October 8, 1918 the Charge d'Affaires in London transmitted to the United States Secretary of State a copy of a note (October 1, 1918) and a report from M. Oudendyke, Netherlands Minister, "*relating to conditions in Petrograd.*" The note from the British Secretary of State for Foreign Affairs (Balfour) to the American Ambassador (Page) is numbered 162839/W/38 and read as follows:

> "*The Secretary of State for Foreign Affairs presents his compliments to his excellency the United States Ambassador and, with reference to his note No. 1261 of the 25th September, has the honour to transmit herewith, for his excellency's confidential information, a copy of the report by the Netherlands Minister, relating to conditions in Petrograd, which was received through His Majesty's Minister at Christiana.*"
>
> "*Mr. Balfour trusts that his excellency will agree with him in considering that it is undesirable that any of the information contained in the report should be made public until the Allied subjects and citizens now in the power of the Bolsheviks have left the country.*" (Ibid., page 674.)

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Among other things the Netherlands Minister reported that;

> "*the **Red Guard**s under the direction of several commissaries . . . behaved with the greatest brutality*"

and that the;

> "*whole Soviet government has sunk to the level of a criminal organization . . . The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration but a sober matter of fact; and the most unusual action of German and Austrian Consuls General before referred to, in joining in protest of neutral legations appears to indicate that the danger is also realized in German and Austrian quarters.*
>
> *I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless as above stated Bolshevism Is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers. I am also of opinion that no support whatever should be given to any other socialistic party in Russia, least of all to Social Revolutionaries, whose policy it is at the moment to overthrow the Bolsheviks, but whose aims in reality are the same, viz., to establish proletariat rule through out the world... I would beg that report may be telegraphed as soon as possible in cypher in full to the British Foreign Office in view of its importance.*" (Ibid., pages 675, 678 and 679.)

The Consul General (Summers) at Moscow notified the Secretary of State May 2, 1918 that:

> "*Jews predominant in local Soviet government.*" (Ibid., page 518.)
>
> "*Fifty per cent of Soviet government in each town consists of Jews of worst type, many of whom are anarchists.*" (Ibid., Volume II, page 240.)

VI

“*WE ARE ONE PEOPLE*”

“*Unity of Mind and Purpose*”

On June 10, 1917 American Jewry cast 335,000 ballots for delegates to the first ***American Jewish Congress***. Thirty organizations were represented separately. After a number of postponements the Congress opened in Philadelphia on December 15. 1918.

The war in Europe had taken a recess on November 11, 1918 — and **Nathan Straus** declared with deep satisfaction that the Congress had at least achieved;

> “*unity of mind and purpose as we always had of heart.*”

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Among the delegates representing the “*Jewish people*” were Louis **Marshall**, Henry **Morganthau**, Sr., Henry **Monsky**, Nathan **Straus**, **Yehoash**, Jacob H. **Schiff**, Oscar S. **Straus**, Judge Mayer **Sulzberger**, Abrahams **Schomer**, Henrietta **Szold**, Dr. B. **Revel**, Dr. Chaim **Zhitlowsky**, Dr. H. Pereira **Mendes**, Joseph **Barondess**, Rev. H. **Masliansky**, Gotthard **Deutsch**, Rabbi M. S. **Margolies**, Abraham I. **Elkus**, Judge Julian W. **Mack**, Dr. Israel **Friedlander**, Isaac **Hourlvich**, Jacob **de Haas**, Felix **Frankfurter**, David **Pinsky**, Baruch **Zuckerman**, Dr. Samuel **Margoshes**, Louis **Lipsky** and Emanuel **Neuman**.

The Congress — speaking only for American Jewry — demanded that the **Peace Conference** establish;

> "*equal, civil, political, religious, and national rights for all citizens of a territory without distinction as to race, nationality, or creed; autonomous management of their own communal institutions, whether they be religious, educational, charitable, or otherwise, by members of the various national as well as religious bodies; recognition of the historic claims of the Jewish people with regard to Palestine, and establishment of such political, administrative, and economic conditions in that country as would assure its development into a Jewish Commonwealth.*"

Possibly no other event in the world's history presents so many amazing paradoxical absurdities. For the first time a group of alleged citizens of a given country met in convention to boldly demand of the nations of the world a specialized status for a segment of their citizenry. For the first time in history a handful of people claiming a common ethnic origin boldly demanded assistance for the invasion of an established country, the dispossession of its people and the establishment of a "*Commonwealth*" for its *own* "*people*"! For the first time in recorded history an ***imperium in imperio*** was brazenly and openly demanded the right of an infinitesimal minority to be a law unto itself ; to maintain a government within a government! And finally the impudent demand that the specialized minority be considered a "*nationality*" apart and separate from the nation of its birth or adoption!

Eastern European Jewry had finally conquered the Americanized Jews of the United States. Its revolutionary sons from the cellars of Minsk were in the palaces of the Czars, and its Zionist sons now sat in the high places of a new and powerful ***Sanhedrin***.

A "***Jewish Bill of Rights***" was presented by **Louis Marshall** of the ***American Jewish Committee*** thus committing this closed ***Kahal*** to the Khazar plan for world power and dominion. In addition the Congress went on record in support of the ***World Zionist Organization*** in its campaign for implementation of the ***Balfour Declaration***.

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Among other things the Congress resolved that;

> "*the* ***American Jewish Congress*** *shall, as soon as peace is declared among the warring nations, instruct its European delegation to take the necessary and effective steps in cooperation with representative Jewish bodies in other countries for the convening of a* **World Jewish Congress***.*"

It can be said without fear of successful contradiction that the work of **Moses Mendelssohn** for Jewish emancipation was demolished thoroughly and completely at the first meeting of the ***American Jewish Congress*** December 15-18, 1918. Mendelssohn's dream of Jews as citizens of the lands of their birth or adoption died with the triumph of East European Jewry in Philadelphia; the edicts of the ***Sanhedrin*** of 1806 were torn to bits and thrown in the discard. Henceforth Jewry was to be distinguished by its status of **dual citizenship**. Its loyalty to the land of birth or naturalization was thereafter to be suspect in the minds of the critical and patriots everywhere must logically question both the alien philosophy and the international activity of World Jewry.

The Gentile World was to grow conscious of two apparently opposite trends among organized Jewry everywhere; the strange, persistent orientation towards Moscow, and the chauvinistic devotion to the "***Jewish Nation***" symbolized by the **Star of David** over **Palestine**. On the one hand Jewish capital financed Gentile Governments while **Jewish Communism** sought their destruction on the other. As the "*revolutionary proletariat*" Jewry became conspicuous in revolutionary parties wherever Gentile Governments were marked for destruction, while Jewish capital astutely manipulated Gentile politics to its purposes through the "***terrible power***" of its purse. Jewish names would dominate all others when subversive lists were compiled, and the **Rosenbergs**, the **Coplins**, the **Golds**, and the **Greenglasses** would rank high on any dishonor list of treason.

The **Rakosis**, the **Paukers**, the **Bermans**, the **Bronsteins** and the **Kaganovichs** were destined to supplant the leaders of Gentile States while Jewish organizations financed propaganda campaigns for World Government. Staggering under fantastic national debt, war reparations, defense spending and periodic economic depressions, torn by fratracide warfare, harassed by racial agitation and labor strife the Gentile world must inevitably pause to examine the **two pronged attack** on Western Christian civilization.

Julian W. **Mack**, Louis **Marshall**, Stephen S. **Wise**, Harry **Cutler**, B. L. **Levinthal**, Jacob **de Haas**, Joseph **Barondess**, Leopold **Benedict** (Morris Winchesvky), Bernard G. **Richards** and Dr. Nachman **Syrkin** composed the delegation elected by the Congress to the **Peace Conference**. They were instructed;

> "*to cooperate with representatives of the Jews of other lands.*"

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Herzl, under self-suspected delusions of grandeur, wrote:

> "*Our High Priest will wear imposing ceremonial dress; our cuirassiers will have yellow trousers, white tunics. Officers, silver cuirasses... I need the duel, in order to have proper officers... I incline to an aristocratic republic.*"

The Copenhagen Manifesto

While the pattern for the direction and dominance of the Jewish people of the United States developed in New York City and Philadelphia, **World Jewry** was being rapidly mobilized. Prodded by the Congress agents from the United States, Eastern and Central European Jews seethed with sudden nationalistic excitement and activity. Their "***nationalism***" had nothing to do with the countries of their births or the common purposes or aspirations of their fellow-citizens. It was strictly "***Jewish nationalism***"; — a nationalism that excluded every Gentile design and purpose. It was the nationalism of Israel in the desert; the nationalism of nomadic marauders jealously eyeing the vineyards of Canaan; a **Trojan Horse** suddenly alive with invaders.

As Russia, Austria-Hungary and Turkey crumbled under the impact of war the Jews moved into the broken ramparts. Jewry insinuated its philosophy and objectives into conferences of reviving nations while establishing itself as something apart and special — a ***national minority***. Jewish ministries for **Jewish Affairs** were established in **Lithuania** and the **Ukraine** in 1918 and 1919.

A preliminary conference for a ***Russian Jewish Congress*** met in Petrograd in the summer of 1917 and organized on a program for;

> "*national cultural autonomy in Russia and civil and national rights for the Jews in Palestine, Poland and Rumania.*"

A ***Russian Jewish National Council*** was created in Petrograd in July 1918.

While "*national autonomy*" had been achieved by the Jews in the 1917 revolution, it was lost in the subsequent civil war. A delegation of 125 Ukranian Jews met in a ***Provisional National Assembly*** at Kiev, Russia in the fall of 1918. Under the direction of M. M. Ussishkin the Assembly demanded that the ***Peace Conference*** restore the so-called "*minority rights legislation*" to the Jews in the Ukraine. This demand had reference to the ***Statute of National Personal Autonomy*** **of the** ***Ukrainian Central Rada*** which organized the Jews as a nation with full sovereign powers. It had developed to the point where Ukrainian bank notes were printed in Yiddish as well as in Ukrainian.

A "*minority rights*" convention of 498 Jewish delegates met in Warsaw in December 1918. A ***Provisional National Jewish Council*** of 42 members were appointed and directed to safeguard:

> "*Jewish interests at the forthcoming Peace Conference.*"

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Adolf Stand attempted to organize an ***Austrian Jewish Congress*** without success. Out of his efforts, however, came a ***Jewish National Council*** at Vienna in 1918.

Ludwig Singer established a ***Jewish National Council*** in Prague in 1918. A similar Council was founded in Bukovina in October. A ***Jewish National Council*** made its appearance in Lithuania in 1919. **A Committee for a Greek Jewish Congress** had been set up early in 1917.

Eastern and Central European Jewry were therefore well organized to support the delegation from the ***American Jewish Congress*** before it moved in on the ***Peace Conference*** in Paris. Each organization had carefully followed the line laid down in the ***Copenhagen Manifesto***. Although the absurdity of the illogical demands might have been cause for merriment in a more mature age, the bungling men of **Versailles** received them in all seriousness.

> "*We demand full equality in your household,*" cried the **Copenhagen Manifesto**. *"We demand a share in all your affairs; we demand your rights and privileges. We also demand that we be recognized as a guest with special rights and privileges denied the other members of your household!*"

In more formal language World Jewry demanded equality as ***citizens*** in the countries where they resided and recognition of their "*minority*" status as the ***Jewish Nation***. It further demanded that the Peace Conference obtain;

> "*international guarantees for this new-won Jewish equality in its twofold aspect.*"

Theodor Herzl had denied both the possibility and the desirability of the "*brotherhood of man.*" Perhaps he was referring only to brotherhood with Gentiles because he was speaking exclusively to the Jews.

> "*Universal brotherhood,*" he said; "*is not even a beautiful dream. Antagonism is essential to man's greatest efforts.*"

It is quite obvious that the ***Copenhagen Manifesto*** does not contemplate the "*brotherhood of man.*" It is couched in the language of conquerors and addressed to a vanquished people.

VII

THE JEWISH NATION

The International Jew at Versailles

The dawn of 1919 found Paris flooded with Jewish delegations from all over the world. From Palestine, Russia, Canada, the United States, the Ukraine, Poland, Rumania, East Galicia, Transylvania Bukovina, Italy, Czechoslovakia, England, Yugoslavia, Greece; from West, South, East and North; — orthodox Jews, Socialist and Communist Jews, conservative Jews and radical Jews, poor and rich Jews; — they poured into the French capitol. Whatever their status in the lands that harbored them they were for the greater part, merely Jews — "*a national minority*" in the city that was "*to make the World safe for Democracy.*"

The guiding geniuses of the movement lost little time in organizing the hetrogeneous mass into a coordinated phalanx. The ***Comite des Delegations Juives auspres de la Conference de la Paix*** (***Committee of Jewish Delegations at the Peace Conference***) was organized on March 25, 1919. In addition to delegates from the various countries, representatives from the ***World Zionist Organization*** and the ***B'Nai B'Rith*** were included in the Committee's membership. Thus the ***Comite des Delegations Juives*** would be able to boast that it spoke for more than ten million Jews.

Two Jewish organizations merit special mention because they refused to associate themselves with the ***Comite des Delegations Juives***. The ***Alliance Israelite Universelle*** and the ***Joint Foreign Committee*** (of the ***British Board of Deputies*** and the ***Anglo Jewish Association)*** refused to go along on the issue of "*national rights*", contending only for religious rights. While the ***Joint Foreign Committee*** favored "*autonomous management of religious, educational, charitable and other cultural institutions*" it stood by the ***Alliance Israelite Universelle*** in its decision to refuse participation with the ***Comite des Delegations Juives***.

To deny that Woodrow **Wilson**, Georges **Clemenceau** and other influential figures at the **Versailles Peace** table were free of Jewish domination and guidance is to confess ignorance of history or to ignore its record. The accomplishments of World Jewry through the ***Comite des Delegations Juives*** are not difficult to trace and identify. The idea of a ***World Super-State*** had long been a dream of **World Jewry** and Woodrow Wilson's conceit in the conviction that the proposal was solely his own was pandered and puffed on all sides by the Jewish delegations and their controlled media of propaganda. Part and parcel of the Wilsonian plan for remaking the world in his image were the principles of "***national self determination***" and "***homogeneity***"; — two vital principles of Wilson's "***Fourteen Points***" that were stumbling blocks to the ambitions of World Jewry. While there were no stronger advocates of the ***League of Nations*** and its ***World Court*** than organized Jewry, "***self-determination***" and "***homogeneity***" by and for any nation other than the non-existing "***Jewish Nation***" was unthinkable. The finesse of the Jewish delegates is clearly discernible in the finished product of Versailles.

> "*The principles of national self-determination and homogeneity were not permitted to be carried to extremes*"

declares one Jewish historian. Among other **objectives** of the masterminds behind massed Jewry at the ***Peace Conference*** was the **destruction of state sovereignty throughout Christendom**.

Unable to accomplish this objective in one peace conference World Jewry had to content itself for the time being with the report that;

> "*absolute state sovereignty was restricted.*"

As a result of the untiring efforts of the Jewish delegations "*the new and enlarged states*" were compelled;

> "*to assume an obligation to embody in a treaty with the principal Allied and Associated Powers such provisions as might be deemed necessary by the said Powers to protect the inhabitants who differed from the majority of the population in race, language, or religion.*"

They succeeded in bringing "*domestic group rights*" under international guarantee, — the ***League of Nations***.

The Versailles Treaty

The work of World Jewry at the *Peace Conference* is no where better indicated than in the provision imposed on Poland by the ***Versailles Treaty***. Poland signed the ***Polish Minorities Treaty*** June 28, 1919, thereby committing Poland to accept an agreement with the Principal Allied and Associated Powers for the protection of "***national minorities***" in Poland. This Treaty, pursuant to successful Jewish pressure, was guaranteed by the ***League of Nations***. Among other things "*minorities*" were to be admitted to Polish nationality and citizenship "*in the fullest sense*"; guaranteed the right to use their own language; to maintain their own institutions, to receive primary instruction in their own language, and where the proportion was considerable to receive;

> "*an equitable share in the enjoyment and application of public funds.*"

"*Racial, religious or linguistic minorities*" is the official Versailles verbiage, but it meant that the ***Comite des Delegations Juives*** intended it to mean — ***Jews***.

As a result of the **Versailles Treaty** Poland was prohibited from holdings elections on Saturdays. The Jewish Sabbath was established by law.

> "*Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath.*
>
> *... Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a Saturday, nor will registration for electoral or other purposes be compelled to be performed on a Saturday... Education communities of Poland will, subject to the general control of the state, provide for the distribution of the proportional share of the public funds allocated to Jewish schools in accordance with Article 9.*"

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Lloyd George, British Prime Minister, attempting to meet the harsh demands of Georges ***Clemenceau*** for France, proved himself — on paper at least — a greater statesman than either the vindictive

Clemenceau or the starry-eyed **Wilson**. Writing at Fontainbleau over a quiet weekend in March of 1919 **Lloyd George** said:

> "*When nations are exhausted by wars in which they have put forth all their strength and which leave them tired, bleeding and broken, it is not difficult to patch up a peace that may last until the generation which experienced the horrors of the war has passed away... It is therefore comparatively easily to patch up a peace which will last for thirty years. What is difficult, however, is to draw up a peace which will not provoke a fresh struggle when those who have had practical experience of what war means have passed away... You may strip Germany of her colonies, reduce her armaments to a mere police force and her navy to that of a fifth-rate power; all the same in the end if she feels that she has been unjustly treated in the peace of 1919 she will find means of exacting retribution from her conquerors. The impression, the deep impression, ... made upon the human heart by four years of unexampled slaughter will disappear with the hearts upon which it has been marked by the terrible sword of the great war. The maintenance of peace will then depend upon there being no causes of exasperation constantly stirring up the spirit of patriotism, of justice or of fair play...*"

Theodor Herzl, with more expansive ideas than "*yellow trousers and white tunics*" for his currassiers* observed that;

> "*a man who invents a terrible explosive does more for peace than a thousand apostles.*"

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* Cuirassiers from French "*cuirassier*", were cavalry equipped with armour and firearms, first appearing in late 15th-century Europe. This French term means "*the one with a cuirass*" (cuirasse), the breastplate armour which they wore.[2] The first cuirassiers were produced as a

result of armoured cavalry, such as the man-at-arms and demi-lancer, discarding their lances and adopting the use of pistols as their primary weapon. In the later 17th century, the cuirassier lost his limb armour and subsequently employed only the cuirass (breastplate and backplate), and sometimes a helmet. By this time, the sword was the primary weapon of the cuirassier, pistols being relegated to a secondary function. Cuirassiers achieved increased prominence during the Napoleonic Wars and were last fielded in the opening stages of World War I. Cuirassiers continue to be employed as ceremonial troops by a number of countries.

Second Meeting of the American Jewish Congress

Nathan Straus opened the second meeting of the ***American Jewish Congress*** in Philadelphia on May 30, 1920.

> "*The delegation to Paris, led by Judge* ***Mack****, Mr. Louis* ***Marshall****, and Dr.* ***Wise****,*" he declared, "*has done everything that could be done in order to protect and further Jewish interests. The Jewish name is more honored today than it was because we Jews have had the courage and self-respect to stand up together and try to solve our own problems.*"

The report of the delegation to the Peace Conference emphasized the necessity of securing United States Senate ratification of the ***Versailles Treaty****,* adding "*soberly and prophetically*" that the success of the concessions won in Paris depended upon the favorable action of the government of the United States. America was still virile in its independence and was not yet ready to be lured into alien booby traps. The United States Senate **refused to ratify** the Treaty and the American people emphatically repudiated the ***League of Nations*** in the Presidential election of 1920.

Pursuant to agreement Judge Mack adjourned the Congress *sine die* after ruling out of order motions for the election of officers and procedure for reconvening the Congress.

Within a few minutes of the *sine die* adjournment a body of delegates reconvened. Gedaliah **Bublick** opened the meeting, declaring: "*The Congress is not dead, it is just born.*" Calling itself the ***Provisional Organization for the American Jewish Congress*** the delegates elected **Louis Lipsky** temporary chairman, established an **Executive Committee** of seventy-one (the number of members of the ***Sanhedrin)*** under the direction of **Nathan Straus** and ordered it to convene the permanent ***American Jewish Congress*** within one year.

> "*Our activities and the progress we have made,*" said Herzl at the ***Fourth World Zionist Congress***; "*can be summed up in a single sentence:* ***we are organizing Jewry for its coming destiny***."

The *American Jewish Congress* was another step toward that destiny.

At the ***Second World Zionist Congress*** Herzl had declared:

> "*An election campaign must be begun wherever the heads of the communities are not yet with us. Men with convictions similar to ours, worthy and capable of filling these distinguished positions, must be nominated and elected in the name of the national idea. The prestige of the Jewish community, the means at its disposal, the people whom it supports, must not be used to oppose the will of our people. There I think I voice the sentiments of you all, fellow delegates, in proposing* ***to make the conquest of the Jewish communities one of our immediate aims.***" (***Emphasis*** supplied.)

The creation of the ***Provisional Organization for the American Jewish Congress*** in 1920 was to be the beginning of the vigorous conquest of the Jewish communities of the world.

VIII

CONQUEST OF THE JEWISH COMMUNITIES

Groundwork For World Government

The success of ***Comite des Delegations Juives*** in putting over a major portion of organized Jewry's program on the legitimate representatives of the **Peace Conference** encouraged the perpetuation of the Committee. An *ad hoc* organization in the beginning it now became permanent, dropping "*aupres de la Conference de la Paix*" *f*rom its title. **Leo Motzkin** became the leading figure in the post Conference activities of the Committee.

[Image] Leo Motzkin

Its real purpose appears to have been political. It exerted itself in the ***League of Nations*** as other Jewish organizations were to do at a later day in the ***United Nations***. It purported to speak for Jews everywhere. Many of its leaders were active in the ***Interparliamentary Union,*** the ***International Congresses of Minorities*** and the ***International Union of League of Nations Associations***. Among these individuals were:

Leo **Motzkin**;
Max **Laserson**;
Dr. Emil **Margulies**;
Dr. Jacob **Robinson**;
Rabbi Z. P. **Chajes**;
Meir **Dizengoff**;
Nathan **Feinberg**;
Dr. Oscar **Karbach**;
and Dr. Benzion **Mossinson**.

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In 1920 the ***Comite des Delegations Juives*** proposed that the ***Conference for a Permanent American Jewish Congress*** create a ***Council of Jewish Delegations (Vaad Haaratzoth)*** to be composed of delegates of national congresses or similar bodies. Dr. Leo **Motzkin** came to the United States in 1923 and on May 13 he addressed the Executive Committee of the ***American Jewish Congress,*** advocating the creation of a ***World Conference of Jews***.

On August 3 and 4, 1926 a conference was held in London attended by:

Dr. Stephen S. **Wise**;
Abraham **Goldberg**;
Louis **Lipsky**;
Marvin **Lowenthall**;

Mrs. Archibald **Silverman** (all of the ***American Jewish Congress***);
Dr. Leo **Motzkin**;
N. **Tsatskis** (for the ***Comite des Delegations Juives***);
Dr. Isaac **Gruenbaum**;
Dr. Osias **Thon**;
Dr. Jerzy **Rosenblatt** (members of the Polish Parliament);
Dr. Leon **Ringel**;
Chief Rabbi Isaac **Rubinstein** (members of the Polish Senate);
Chief Rabbi Zvi Peretz **Chajes** (Austria);
and Dr. Shemariah **Levin** representing Palestine.

The purpose of the Conference was the discovery of ways and means for strengthening the ***Comite des Delegations Juives***. Its main accomplishment was the calling of a general conference in August, 1927. Invitations were signed by Judge Julian W. **Mack**, Stephen S. **Wise**, Nahum **Sokolow** and Dr. Leo **Motzkin** on behalf of the ***American Jewish Congress*** and the ***Comite des Delegations Juives***.

The ***American Jewish Committee,*** the ***Joint Foreign Committee of England,*** the ***Alliance Israelite Universelle*** and the ***Hilfsverein der Deutschen Juden*** did not participate, but the sixty-five Jews from thirteen countries representing **forty three organizations**, met at Zurich August 17 to 19, 1927.

It became known to Jewry as the ***Zurich Conference on the Rights of Jewish Minorities***. The American delegation included Stephen S. **Wise,** Judge Gustave **Hartman**, Judge Hugo **Pam** and Max B. **Steuer**. A glaring example of the paradoxical situation in which the delegates found themselves (had there been anyone about with courage enough to have pointed it out) is indicated by the fact that of the delegates demanding "*minority rights*" six were members of the Polish ***Sejm*** (Parliament); one was a Polish Senator; one a member of the Latvian Parliament and two were members of the Judiciary of the United States. The Jews of Hungary and Turkey had renounced “*minority rights*”, indicating their desire to be Hungarian and Turkish citizens, and had remained home — as did the Jews of Great Britain, Holland, Belgium and Italy. The ***World Zionist Organization,*** however, put its stamp of approval on the Conference by sending the President of its Executive, Nahum **Sokolow**.

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Out of the **Zurich Conference** came the ***Council on the Rights of Jewish Minorities***. Its headquarters was established at Geneva in the shadow of the ***League of Nations***. Its first Executive included:

Nahum **Sokolow**;
Z. P. **Chajes**;
Simon **Dubnow**;
Isaac **Gruenbaum**;
Leo **Motzkim**;
Stephen S. **Wise**;
H. **Farbstein**:
I. **Jefroykin**;
Emil **Margulies**;
Leon **Reich**;
and Jacob **Robinson**.

With the adjournment of the ***Seventeenth Zionist Congress*** (Basle, Switzerland, 1931) Stephen S. **Wise** called a meeting attended by leading Jews in the movement. A provisional committee was set up consisting of:

Dr. **Wise**;
Bernard S. **Deutsch**;
Isaac **Gruenbaum**;
Oscar **Cohn**;
Leo **Motzkin**;
Dr. M. **Nurok**;

and Z. **Tygel**.

The Tenth Annual Session of the ***American Jewish Congress*** approved the decisions of the Geneva group and went on record for a conference in Geneva on August 14, 1932. Dr. Nahum **Goldmann** was requested by the ***American Jewish Congress*** to organize for the Geneva affair.

He traveled throughout Europe on this mission mobilizing organized Jewry everywhere. On July 4, 1932 the annual convention of the ***Zionist Organization of America*** pledged its support to the forthcoming world conference.

First World Jewish Conference

Ninety-four delegates from seventeen countries met in Geneva August 14 to 17, 1932. The convention became known as the ***First World Jewish Conference***. Leo **Motzkin** keynoted the organization's main purpose by pointing out that the creation of the ***League of Nations*** was important for the Jews. He saw a growing repudiation of the principles the Jews had successfully maneuvered into the **Peace Treaties** at Versailles and called for an immediate mobilization of the Jews all over the world for their support.

Dr. **Goldmann** gave notice that it was the purpose of the ***World Jewish Conference*** to wrest Jews from their respective citizenships and to ghettoize them as a nation apart.

> "*It is to establish the permanent address of the Jewish people; amidst the fragmentation and atomization of Jewish life and of the Jewish community, it is to establish a real, legitimate, collective representation of Jewry which will be entitled to speak in the*

> *name of the sixteen million Jews to the nations and governments of the world, as well as to the Jews themselves.*"

To which purpose Joseph **Sprinzak** of the ***Vaad Leumi*** added:

> "*Palestine needs a strong, efficient Jewish community in the Diaspora, and the Diaspora needs a powerful Jewish center in Palestine.*"

Dr. **Wise**, Dr. **Goldmann**, I. **Jefroykin**, Dr. **Nurok** and B. **Zuckerman** were elected to the Executive Committee of the Conference.

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Meanwhile the ***Comite des Delegations Juives*** continued its agitations before the ***League of Nations***. One of the provisions successfully introduced into the treaties at the Peace Conference provided that the nationals of certain countries might by-pass their own countries and appeal directly to the ***Council of the League of Nations*** — *a* provision now vigorously urged by organized Jewry in such proposed ***United Nations*** treaties as the ***Genocide Convention*** and the ***Declaration on Human Rights***. Many of the posts in the ***League of Nations*** — as in the ***United Nations*** today — were held by Jews as nationals of various countries; — an anomalous situation in view of the declaration of Jewry through its international organizations that Jews were something *apart* — a Nation, in and of themselves, in dispersion. The ***Council of the League of Nations,*** therefore, was hardly a dispassionate or neutral body for the consideration of the petitions presented to it by individual Jews and Jewish organizations such as the ***Comite des Delegations Jttives*** and the ***American Jewish Congress***.

Nevertheless the Council took jurisdiction of petitions signed by Jews alleging that they had lost positions because they happened to be Jews.

One such petition was signed by a Franz **Bernheim**, a resident of Upper Silesia. Because of Jewish allies in the ***League of Nations*** organized Jewry was able to inflate alleged cases of "*discrimination*" into national magnitude and launch, via the sounding board at Geneva, a flood of racial agitation and propaganda. The Bernheim case proved an excuse for an exploration of discrimination against the Jews in Germany and the ***League of Nations*** issued a report June 6, 1933 that Keller, the German representative, was unable to accept, declaring that he was in doubt as to whether it came within the League's jurisdiction. Whatever the merits or demerits of the League's action, it would appear that organized Jewry could not have selected a more subtle method for stirring up anti-Semitism in Germany.

The ***Second Preparatory World Jewish Conference*** met in Geneva September 5 through September 8, 1933. Its principal purpose appears to have been an effort to arouse the world against Germany. Its most important accomplishment was the organization of a "*moral and economic boycott*" against Hitler's **Third Reich**. It went on record against the Jews having economic or other dealings with Germany. It recognized the alleged persecution of German Jews as an established fact and demanded that it be recognized as "*an international problem*" by the ***League of Nations***. It called for;

> "*an international solution for the international problems of Jewish emigration created by the policy of repression, and (for)... the machinery necessary for the systematic organization of a wholesale Jewish immigration into Palestine*";

all of which led some observers to believe that organized world Jewry exploited and antagonized the German Government for the purpose of stimulating the **Jewish invasion of Palestine**.

The ***Comintern (Communist Third International***) had been the original instigator of a boycott against Germany. Declared the ***Comintern*** in October, 1933:

> "*... the anti-fascist workers are rallying to the support of the heroic struggle of the German workers. In France, in Spain, in Belgium, in Sweden, in Denmark and in Holland, Communist and Social-Democratic workers are boycotting the ships sailing under the swastika flag.*"

The attitude of the Comintern leaders, however, was that the boycott of fascist Germany should also include all other nations (except, of course, the Soviet Union.)

> "*Nothing,*" it thundered, "*but* ***a simultaneous struggle against one's own and against German fascism*** *can be of any avail...*" — and the italics are the Comintern's.

The third and last ***Preparatory World Jewish Conference*** convened in Geneva on August 20, 1934. Dr. Nahum Goldmann had succeeded Leo Motzkin as President in December 1933. The problem of Germany was foremost in the minds of the delegates. Dr. Stephen S. **Wise** declared that:

> "*World Jewry, not Germany Jewry, is under attack!*"

The conference affirmed its desire to organize a ***World Jewish Congress***, *—*

> *"a permanent body representing Jews all over the world, whose task it will be, in the name of the whole of Jewry, to defend the common interests, and to protect the rights of Jewish communities wherever they may be threatened.*"

It further affirmed the strictly international political role that the ***World Jewish Congress*** was to assume by declaring that;

> "*internal policies of the Jewish communities in the various countries or... questions of internal Jewish life in those countries*" and "*all questions of a religious character*" were to be excluded from the "*competence of the **World Jewish Congress** organs.*"

The ***League of Nations*** was criticized for the "*narrow basis*" on which it was attempting to solve the problem of Jewish refugees from Germany.

On September 13, 1934 Poland's Foreign Minister **Josef Beck** announced to the Fifteenth Assembly of the ***League of Nations*** that Poland would refuse to further abide by the provisions on "*minority rights*" imposed on Poland by the ***Versailles Treaty*** until the adoption of a "*general and uniform system*" for all nations.

> "*Pending the introduction of a general and uniform system for the protection of minorities,*" the Foreign Minister declared, "*my Government is compelled to refuse, as from today, all cooperation with the international organisations in the matter of supervision of the application by Poland by the system of minority protection. I need hardly say that the decision of the Polish Government is in no sense directed against the interests of the minorities. Those interests are and will remain protected by the fundamental laws of Poland, which secure to minorities of language, race and religion free development and equality of treatment.*"

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The Executive Committee of the ***Third World Jewish Conference*** concerned itself with the 4,000 Jews in the Saar where a plebiscite was to be held in January, 1935 to determine whether the population favored German, French or continued ***League of Nations*** rule. The

League appointed a ***Committee of Three*** who met in Rome to determine the terms and conditions of the plebiscite.

Acting for the ***Comite des Delegations Juives,*** Dr. Goldman and Dr. Marc Vichniak are alleged to have been able to persuade the ***Committee of Three*** to work for an agreement providing a period of grace to permit the Saar Jews to liquidate their assets and to emigrate in an orderly manner in the event that the plebiscite favored Germany. In any event the **Saar Agreement** met these requirements and both the French and German governments accepted the stipulations. On January 13, 1935, **ninety-one percent of the Saar population voted to unite with the Third Reich**. Although Germany attempted to induce the Jews to remain, the terms of the agreement were kept and the majority of Jews left the Saar before the expiration of the deadline.

The Constituent Session of the World Jewish Congress

During February, 1936 the ***Comite des Delegations Juives*** and the Executive Committee for the ***World Jewish Congress*** met in Paris and resolved to call the ***World Jewish Congress*** in August in Geneva, Switzerland. On June 13 and 14 more than a thousand delegates assembled in Washington, D. C., purporting to represent ninety-nine Jewish communities in thirty-two States. Fifty-two delegates and sixty-four alternates to the forthcoming Congress were elected.

Significantly enough the ***First World Jewish Congress*** opened its session August 8, 1936 in the *Batiment Electoral,* the building which had housed the Assembly of the ***League of Nations*** before it had moved to its own premises. Representatives of various governments, observers representing the Secretariats of the ***League of Nations*** and the ***International Labor Office,*** and representatives of certain governmental delegations to the ***League of Nations***, attended. The

Secretary General of the ***Nausen International Office for Refugees*** and the ***High Commissioner for Refugees*** were present.

Two hundred and eighty delegates were accredited purporting to represent the Jews of:

Algeria;
Argentina;
Austria;
Belgium;
Brazil;
Bulgaria;
Canada;
Chile;
Columbia;
Czechoslovakia;
Danzig;
Egypt;
Estonia;
Finland;
France;
Greece;
Italy;
Latvia;
Lithuania;
Lybia;
Morocco;
Palestine;
Peru;
Poland;
Portugal;
Rumania;
Spain;
Switzerland;
Tunisia;

> United Kingdom;
> the United States;
> and Yugoslavia.

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Dr. Stephen S. **Wise**, as President of the ***Comite des Delegations Juives*** and the Executive Committee for a ***World Jewish Congress*** called the first session to order. In his opening "*Keynote*" address Dr. Wise declared that;

> "*no Jew should be excluded from the* ***World Jewish Congress*** *because of political or economic views,*"

thus announcing that the communistic-revolutionary Jews were as welcome as the **Rothschilds** and the **Schiffs**.

> "*The World Jewish Congress,*" elaborated the Rabbi, "*must be wide and catholic enough to include all Jews who would, as Jews, have part with their fellow Jews in facing and seeking to solve the problems of their common Jewish life.*"

Dr. Wise's address stressed the "*essential oneness*" of Jewish problems and declared that "*there is an underlying unity*" among all Jews; that Jews "*are a people*"; that they are neither a church nor a creed, but a "*Jewish totality, including all of us.*"

Said Dr. Nahum **Goldmann**:

> "*The greater part of what the year 1919 created is now shattered. The march from the predatory practices of states to the great* ***International Court of Justice*** *cannot be accomplished in a few years. In order to bring it to a positive conclusion, there is need for one thing: to outgrow the concept of the sovereign state.*" (***bold*** added.)

Dr. Roman **Zylbersztajn** of Poland said that;

> "*there must be created a network of economic organizations which will represent the various Jewish communities and coordinate the efforts to improve and strengthen the economic position of the Jewish masses.*"

Dr. A. Leon **Kubowitzki** of Belgium, in discussing "*the organization of the Jewish collectivity,*" declared;

> "*there is still no* ***negotiorum gester*** *for the every day Galuth questions of our scattered people,*" and that "*only the Jewish people can be the instrument of Jewish liberation.*" He called for welding the "*isolated and dispersed Jewish communities*" into a "*conscious and organized whole.*" The sphere of the *World Jewish Congress,* he announced, "*comprises all Jewish political, economic, and social questions,*" and "*the all-embracing Kehillah should be the central cell of our organizations.*"

Dr. Kubowitzki called for at least four departments within the Congress, — a recommendation that appears to have been predetermined and adopted. He named these departments, **Political**, **Social and Economic**, **Organization**, **Information and Propaganda** and **Finance**. The **Organization**, **Information and Propaganda** Departments will be charged, explained Dr. Kukowitzki, with establishing;

> "*a network of channels for regular, confidential and reliable information*";

Dr. S. **Margoshes** of the United States reported that many circles (in the United States);

> "*which formerly were not accessible to Judophobism now manifest anti-Semitic leanings.*"

A. **Bagnari**, representing the Jews of the United Kingdom, told the delegates that:

> "*Fascism and anti-Semitism are synonymous and that neither can be separated from the other.*"

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Dr. M. **Cotic** of Rumania said that the attempt in Rumania to treat the Jews as a "*national minority*" on the basis of the existing minority treaties was being officially declared to be an interference in the domestic affairs of the country and a violation of her rights as a sovereign state.

Judge Julian W. **Mack** was elected Honorary President and Dr. Stephen S. **Wise** was elected Chairman of the Executive Committee.

Dr. Nahum **Goldmann** was elected Chairman of the Administrative Committee and Louis **Lipsky**, Chairman of the Central Council.

Dr. **Wise** and Dr. **Goldmann** delivered the closing addresses, both characterizing the First Congress;

> "*as a turning point in Jewish life; beginning of a new era.*"

Judge Julian W. **Mack** declared that he was leaving the Congress;

> "*with the confidence that we have laid a deep and sure foundation; that on that foundation we have to erect a structure that will represent all Jewry, in which all Jewry will ultimately be included.*"

Mobilization of World Jewry

The rapid sweep of organizational activity by the ***World Jewish Congress*** and its agents is a remarkable episode in the history of international conspiracy and intrigue. While German "*tourist penetration*" and **Communist infiltration** are notable feats in the field of international power politics, **the technique in each instance involved secrecy**. The planing of Jewish Nationalist cadres in the hearts of the countries of the world by the **WJC**, however, was done openly.

The **perfected technique utilized** the **Trojan Horse ruse** plus the **psychological postulate that boldness allays suspicion**.

While anxious observers scanned ominous signs of war beyond their frontiers they had little time to note the **frenzied organizational activities** of a small segment of their citizens for independent nationalism. In the indignation aroused by the ruthless march of Hitler's ***National Socialism*** few might accurately analyze and compare the identical trend in a group of its own citizens, particularly when that group allegedly based its needs for independent action on the same fears that gripped its would-be critics. When a few courageous voices were raised above the general tumult to protest, they were quickly silenced by cries of "***anti-Semitism***" and "***Nazi.***"

Offices of the ***World Jewish Congress*** were immediately established in Paris, Geneva and New York. Paris became the main office. Dr. N. **Goldmann** and M. **Jarblum** were in charge of "***Political Affairs***"; B. **Zuckerman** headed "***Organizational Affairs***"; Professor George **Bernhard** became Director of "***Economic Affairs***" *with Dr.* E. **Knopfmacher** as Research Associate, and Mrs. Kate **Knopfmacher** was designated Executive Secretary of the Paris office. A branch office of the ***Political Department*** was ultimately established in London under the direction of Dr. M. L. **Perlzweig**.

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Within a year ***World Jewish Congress*** agents had organized **thirty-four affiliates in twenty-seven countries on five continents**.

Committees for **WJC** were established in:

Algeria;
Australia;
Austria;
Aden;
British Arabia;
Cairo and Port Said, Egypt;
France;
Greece;
Bombay, Cochin, and Calcutta, India;
Latvia;
Lithuania;
Poland;
and Rumania.

The ***Delegacion de Associaciones Israelitas Argentinas*** for

Argentina;
Brussels ***Council of Jewish Associations*** (later the ***Council of Jewish*** **Associations** ***of Belgium)*** for Belgium;
the ***Consistoire Central des Israelites*** for Bulgaria;
the ***Canadian Jewish Congress*** for Canada;
the ***Jewish Party of C.S.R.*** for Czechoslovakia;
Juudi Knltnuroalistra for Estonia;
the ***Jewish Community of Helsingfors*** for Finland;

a ***British Section*** established November 26, 1936 by a conference of three hundred and fifty organizations for Great Britain;
the ***Unione delle Comunita Israelitiche Italiane*** for Italy;
Vaad Leumi for Palestine;
the ***Lisbon Jewish Community*** for Portugal;
the ***Jewish Community of Madrid*** for Spain;
the ***Schweizer Israelitische Gemeindebund*** for Switzerland;
the ***American Jewish Congress*** for the United States;
and the ***Union of Jewish Communities*** for Yugoslavia, summed up the ***World Jewish Congress*** affiliates during its first year's activities.

Before the outbreak of war the official ***Dutch Federation of Synagogues (Permanente Commissie tot de Algemeene Zaken van het Nederlandsch-Jsraelietische Kerkgenootschap)*** of Holland, the ***Comite Central Israelita*** of Mexico, and the Committees of Luxembourg and New Zealand had affiliated.

The **Zionist-Trojan Horse** had found sanctuary in thirty-one countries of the world. Under the pretext of "***Jewish defense***" the ***World Jewish Congress*** launched its assault. While continuing its activities within the ***League of Nations*** and its "*use of influential individuals and their connections*" the **WJC** stepped up its propaganda;

> "*backed by the political and economic potentialities of the Jewish masses rallying behind the Congress in all lands and continents*" for the "*mobilization of public opinion.*"

On March 15, 1937, marking Hitler's fourth year in power, the ***American Jewish Congress*** and the ***Jewish Labor Committee*** jointly organized and sponsored a mass demonstration in Madison Square Garden in New York City. More than twenty-five thousand persons attended. "*Moulders of public opinion,*" such as General Hugh S. **Johnson**, Fiorello H. **La Guardia**, John L. **Lewis**, Dr. Stephen S.

Wise and B. **Vladeck** were rounded up by the joint sponsors for "*opinion moulding.*" Following the line already laid down by the ***World Jewish Congress*** the speakers emphasized;

> "*the menace which Hitler constituted to the peace of the world.*"

Intensification of the boycott against Germany and the banning of credits to the Third Reich were prearranged proposals adopted by the meeting.

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On November 7, 1938 **Ernest von Rath**, German diplomat, was murdered in Paris by a Jewish youth named **Herschel Grynszpan**.

German reaction was immediate and drastic. **WJC** affiliates demonstrated throughout the world involving many non-Jews in their protests. On March 31, 1939 **Hitler attacked world Jewry** in a Reichstag speech, charging that the **Jews threatened the peace of the world**.

IX

THE LEAGUE OF NATIONS

The ***League of Nations*** may be said to have been founded by President **Woodrow Wilson**, although the idea was not original with him. Senator **Henry Cabot Lodge**, speaking at Washington, D. C., In May of 1916 before the ***League to Enforce Peace*** was more emphatic in his endorsement of the plan than was Wilson. Said Lodge:

> "*I do not believe that when Washington warned us against entangling alliances he meant for one moment that we should not join with other civilized nations of the world if a method could be found to diminish war and encourage peace.*"

Said President Wilson:

> "*We are participants, whether we would or not, in the life of the world ... every people has a right to choose the sovereignty under which they shall live ... the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that the great and powerful nations expect and insist upon ... the world has a right to be free from every disturbance of its peace that has its origin In aggression and disregard of the rights of peoples and nations ... I say that the United States is willing to become a partner in any feasible association of nations formed in order to realize these objects and make them secure against violation.*"

The ***League to Enforce Peace*** was supported and ultimately supplanted by other organizations whose sponsorship more definitely reflected the current left-wing, socialist and collective viewpoint. As has already been shown, the leading organizations of Jewry throughout the world were already on record for, and actually promoting, an international federation. The ***League of Free Nations Associations,*** although further to the left than the ***League to Enforce Peace,*** worked with the latter group, and was one of the first to endorse the ***League of Nations Covenant***. The ***League of Free Nations Associations*** became the ***New York Foreign Policy Association*** after the war and oriented its activities toward the ultimate consummation of its original purposes.

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That ultimate world government is one of the objectives of socialism was clearly revealed in the activities of the ***Fabian Society*** of England for the ***League of Nations Covenant***. The ***Fabians*** worked closely with the ***League of Nations Society*** In propagandizing for an international organization. A ***League of Nations Society*** was also created in France.

The ***League of Nations Society*** was organized in London in May of 1915. It was the outgrowth of a series of meetings instigated by the ***Fabians***. W. H. Dickinson, M. P., became the organization’s first chairman. He had been prominently identified with the ***World Alliance for International Friendship Through the Churches***. In March of 1916 Theodore **Marburg**, who founded the ***League to Enforce Peace*** in the United States June 17, 1915, addressed the ***League of Nations Society*** and declared:

> “*that the objects of the* ***League to Enforce Peace*** *and the* ***League of Nations Society*** *were almost the same.*”

By November 1916 the ***League of Nations Society*** boasted of 300 members.

In July of 1917 Lord **Parmoor** was a Vice-President of the Society. Noll **Buxton**, M. P., G. Lowes **Dickinson**, and L. S. **Woolf** were members of the Executive Committee.

In July of 1918 a letter of invitation to join a ***League of Free Nations Association*** was circulated. Among those who signed the invitation were Professor Gilbert **Murray** and H. G. **Wells**.

By November of that year the ***League of Free Nations Association*** and the ***League of Nations Society*** merged into a new organization - the ***League of Nations Union***. On the first General Council of the Union were:

Lord Robert **Cecil**;
Professor Gilbert **Murray**;
J. H. **Thomas**;
J. R. **Clynes**;
H. N. **Brailsford**;
J. M. **Kenworthy**;
J. C. **Wedgwood**;
Miss Maud **Royden**;
and R. H. **Tawney**.

(**Brailsford**, in 1921, wrote a Preface to Trotsky's "***The Defense of Terrorism!') 'The Outline of History***", by H. G. **Wells** — "*written with the advice and editorial help of Mr. Ernest **Barker**... and Professor Gilbert **Murray***" — made its first appearance in semi-monthly parts.

Its purpose is clearly evident now. In addition to its mental orientation toward atheism, socialism and internationalism, it attempts to lay the ground-work for a super-world government.

Douglas Reed describes **Wells** as;

> "*a disbeliever and sedentary pamphleteer in whose mind Inconsequent ideas scurried about from first reaction to second thought and later afterthought like riotous mob that surges forwards to destroy, reels backward at the word 'police', and then scatters and scuttles through the byways, throwing a random stone from aimless rage.*"

Although he was ultimately to declare that he saw "*the world as a jaded world devoid of recuperative power*", Wells envisioned the "*world state*" in his ***Outline of History*** as an inevitable historical development. "*It will be based,*" he declared;

> "*upon a common world religion, very much simplified and universalized and better understood. This will not be-Christianity nor Islam nor Buddhism nor any such specialized form of religion...*"

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Whatever else may be said of Well's contribution to the "*world-super-state*" idea, his "***Outline of History***" became an important adjunct to the propaganda machine designed for the destruction of patriotism in Great Britain and the United States.

The ***League of Nations Union*** was supported in 1920 by donations. Major David **Davies**, M. P., made the largest contribution 14,737 pounds. Barons E. B. **d'Erlanger** ana F. A. **d'Erlanger**, and N. M. **Rothschild** and sons donated 3,000 pounds each. Other contributors were the Government of the Peruvian Republic, 1,000 pounds; F. **Eckstein**, 500 pounds; Sir M. **Samuel**, 210 pounds; Sir Carl **Meyer**, 210 pounds; and the ***Zionist Organization,*** 210 pounds.

Thus, socialists, pro-communists and Zionists, together with their stooges and innocents, promoted the ***League of Nations*** and laid the foundation for world government. One world war could not quite accomplish the ultimate objective. It is extremely doubtful that World War II achieved it.

World War III?

> "*The events of August, 1914,*" wrote H. G. **Wells**, "*seem to have taken President **Wilson**, like the rest of his fellow-countrymen, by surprise. We find him cabling an offer of his services as a mediator on August 3rd. Then, for a time, he and America watched the conflict. At first neither the American people nor their President seem to have had a very clear or profound understanding of that long-gathered catastrophe. Their tradition for a century had been to disregard the problems of the Old World, and it was not to be lightly changed... President **Wilson** and the American people were dragged into the war by this supreme folly (unrestricted submarine warfare of the Germans). And also they were dragged into a reluctant attempt to define their relations to Old World politics in some other terms than those of mere aloofness. Their thoughts and temper changed very rapidly...*"

President **Wilson** declared that a durable peace must be "*peace without victory.*" Within a few days (April 6, 1917) Congress, at his direction, **declared war on Germany**. The President announced that it was a "***war to end war***" and that its purpose was to "***make the world safe for democracy.***" History is only now underscoring the tragic asininity of this double-talk. Peace and victory came November 11, 1918 and **Wilson** rushed to Paris and proceeded to lose both.

Marxism not only advocates the necessity for the **destruction of religion** in its quest for power but Marxists everywhere similarly work for the **abolition of nationalism.** "*Religion*" and "*patriotism*" are the outer ramparts of Christian civilization, and they must first be destroyed if the forces of Marxism are to conquer and dominate the world. Because **patriotism** and **nationalism** are the **natural and logical result of the integrated family** unit Marxism strikes also at the family. It too must be destroyed and its component parts reduced to the common collectivity. It does not stop, even here.

The dignity of man, his initiative, his individuality-all must be leveled to the common denominator.

Propagandists of the Socialist and Communist persuasion subtly attack "*mother*", "*home*", "*heaven*", "*the flag*", "*fatherland*", and "*patriotism.*" These cherished and respected terms, together with the sacred things they represent, are made to appear ridiculous and "*reactionary*"; — obsolete remnants of tribalism perpetuated by sinister men who wish to plunge the world into frequent bloodbaths for the purpose of making money. To these propagandists the "*elaborate inculcation*" of these concepts into the minds of people constitute the process of "*manufacturing*" patriots. Such patriots, from the Marxian viewpoint, are "*provincial*", mentally "*immature*" and "*reactionary*". To **organized Jewry patriotism** is equivalent to **nationalism**; nationalism equivalent to **fascism**, — and fascism means "***anti-Semitism.***" This Jewish concept, of course, applies only to **Gentile patriotism** and has no references to **Jewish nationalism**.

Some "*scientific*" critics of patriotism advance the theory that nationalism is a form of overdeveloped "***ethnocentrism***" (regarding one's own race as the chief interest and the center of culture) a Greek combining form that tends to give the entire subject a bad odor. By diagnosing the natural phenomenon as "*ethnocentrism*" the propagandist is enabled to elaborate upon the "***malady***" without fear of contradiction because he has thereby removed the subject from the realm of the simple and the knowable into the sphere of the pseudo-scientific and the conjectural. He may therefore say that ethnocentrism is characterized by unreasonable antipathy and hostility toward all those who are not members of a given nation, and that such words as "***alien***" and "***stranger***" are synonymous to "***enemy***" in the mind of the **ethnocentrist**.

Most of the critics of patriotism are in agreement that nationalism is chiefly a menace to the Socialists, Communists, the Jews and other aliens who represent a disruptive element within a given country. Although they do not so frankly state it, the meaning is clear. The principle that all beleaguered individuals and groups tend to protect themselves when under harassment or attack — preservation is the first law of nature — is forgotten and brushed aside.

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Both the Socialists and the Communists boldly proclaim their intention to **destroy the freedom of the individual**, to **confiscate his property** and **regiment his life**. Organized Jewry, either as an ally of the Marxists or as an independent nation within a nation, insists on maintaining an independent status with or without dual citizenship. The resultant resentment on the part of those who resist Communist and Jewish objectives is labeled "***fascism***" — which, of course, it is not. Nations have been acting very much the same in these respects ever since the beginning of recorded history.

These apostles of collectivity go much further In their incessant attacks upon the resistive powers of those they have marked for destruction. They preach that advocates of military preparedness and strong foreign policy are the "***extreme nationalists***" and the potential "***Nazis***" and "***Fascists***." If the mental reflexes of a nation may be thoroughly conditioned in accord with this "*line*" — it will fail to resist when attacked and perish without lifting a finger in its own defense. If a nation's leaders can be made to believe that fear of

Communism is "***collective paranoia***", and preparedness against the Soviet Union is "***military megalomania***" then the destruction of Western Christian Civilization may be achieved without too much physical exertion on the part of its enemies.

These **defamers of patriotism** apparently find nothing wrong with the individuals and groups — the Socialists and Communists who have publicly proclaimed their intention to destroy all nations — except the Soviet Union. To threaten the lives, property and freedoms of men everywhere appears to be a high virtue when practiced by Communists; to insist on remaining a nation within the nations of the world; to invade and steal a country; — these things appear to be idealistic when advocated and accomplished by organized Jewry and Zionists.

President Wilson's "***self-determination***" and "***political independence***" for all nations are planks in the Wilsonian platform for world government that have been somewhat embarrassing to the propagandists of internationalism. To attack these fundamental principles of the Wilson formula is to endanger the prestige that Wilson represents in the drive for world power. If nations may reserve the right of self-determination and political independence — and these rights are protected by the concerted power of nations — it is quite obvious that world domination by any single group is impossible. So, with or without Wilson, "*self determination*" and "*political independence*" must be treated **as sinister symptoms** of "***ethnocentrism***" and thrown in the ash-can with "*mother*", "*home*", "*heaven*", "*flag*" and "*country.*" When Wilson spoke of the "*rights of small nations*" he believed in the principle.

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That he either had his tongue in his cheek, indulging in psychological warfare, or was exhibiting latent "*fascist*" tendencies is untenable. But, as all of these principles constitute formidable obstacles along the

Marxist advance to world power the proponents of internationalism are determined to obliterate them from the minds of men.

Irrendentism may be said to be another road-block to the ideological conquest of the world. It is a word that is little used.

It refers to the principles, policy, or practice of a party, or of persons, who seek to reincorporate within their national boundary **territory** of which their nation has been deprived. It is, according to the "*brain-washers*", another form of extreme nationalism unless applied to Zionism (although the definition does not cover the facts as they apply to Palestine). Like all other forms of nationalism, **Irrendentism** is conveniently considered a world peace disturbing nuisance (except in certain obvious cases, — the Soviet Union and Zionism) and it therefore is listed by the internationalists with the other "*obnoxious*" characteristics of nationalism.

Homogeneity — same character, like nature or kind — is another symptom of paranoia of the nationalistic mind according to the Marxist proponent of "***one worldism***". The demand for homogeneity on the part of the people of a given country is always depicted as a persecution of minorities because of race, language or religion. The internationalist never recognizes the factors of allegiance, political assimilation or national solidarity, — except as they are manifestations of his own philosophy. The antagonistic, hostile activities of foreign-born anarchists, Socialists, Communists and Zionists, all working against the interest of the country of their adoption or refuge are not considered unusual, ungrateful or worthy of comment by Marxian propagandists. In countries such as the United States and Great Britain, where the discordant and unassimilable elements of the world have found freedom and hospitality, the cry against homogeneity has been greatest. It is not enough, of course, that these refugees find haven and freedom. They must of necessity continue to create the frictions that caused their expulsion from their native lands. It is not enough for them to become Englishmen and Americans with the freedom to exercise their particular religious beliefs; it is not enough to enjoy the rights of citizenship; they must destroy the homogeneous instincts of the majority so that their own minority homogeneity may pass unnoticed.

The United States has, in truth, been the melting pot of the world. It has successfully assimilated most of the nations of Europe.

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The *homogeneity* that emerged was not so much of language, race, religion and culture as it was of a new and unique concept of freedom. The United States generously opened its arms to the oppressed of the world and most of those who came gratefully merged into the American pattern. Only the hordes of **Khazar Jews**, with their twin philosophies of **Marxism** and **Zionism**, have **refused to assimilate**. On the one hand they have insisted on being a separate people; a fragmentized nation in dispersion, and on the other hand they have sought to refashion the religion, the traditions and the customs of the land of their exile. Their members predominate among the revolutionary and subversive forces at work within the country and their names are always listed where treason and traitors are exposed. They seek, through every medium of propaganda, the universal acceptance of heterogeneity so that their failure to assimilate may pass unnoticed in the resultant dissonance.

The ***Comite des Delegations Juives aupres de la Conference de Paix*** sought to insure heterogeneity *within* nations through "*minority*" treaties between the new States carved out of Europe at the "*Peace table*" and the Allied Powers, and enforced by the international machinery of the ***League of Nations***. The. first of these "*minority treaties*" was imposed upon **Poland**. **Czechoslovakia** was next (September 10, 1919), with **Jugoslavia** (September 10, 1919), **Rumania** (December 9, 1919), and **Greece** (August 10, 1920) following. The ***Treaty of St. German*** with **Austria** (September 10, 1919), the ***Treaty of Neuilly*** with **Bulgaria** (November 27, 1919), and ***Treaty of Lausanne*** with **Turkey** (July 24, 1923) contain clauses modeled upon the Polish treaty for the establishment of the principles of heterogeneity. **Albania** and the **Baltic States** were ultimately forced into line. Fifteen States in all were **compelled to protect the indigestible elements within their frontiers**, thus crippling their national development and insuring violent eruptions beyond the power of any international organization to control.

Under the provisions of these treaties the "***minorities***" were placed under the protection of the ***League of Nations*** as subjects of "*international concern.*" The ***Permanent Court of International Justice*** was given jurisdiction of disputes arising out of alleged infractions of the minority provisions.

When President Wilson arrived in Paris in January of 1919 he declared that the **League** is "*the central object of our meeting*" and, in spite of the attitudes of **Lloyd George** and **Clemenceau** he insisted that the **Peace Conference** take up the ***League of Nations*** proposal before considering political and territorial matters. Wilson headed a commission of nineteen which was able to present a tentative draft of the Covenant to the Conference on February 14.

President Wilson called it "*a guarantee of peace.*" On April 28, 1919 the document, with some revisions, was adopted unanimously by the Conference. The ***League of Nations*** was given official status on **January 10, 1920**.

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One of the functions of the ***League of Nations*** (later to become an integral part of ***United Nations'*** philosophy for the emergence of a super-world government) was the promotion of "*international cooperation*" in the fields of world health, labor, transportation, communications, finances, etc. Although the Covenant did not provide for or authorize their creation, the Council established commissions to deal with these objectives. The ***Economic and Financial Organization, Organization for Communications and Transit, International Office of Public Health*** (established at Paris) and the ***International Committee on Intellectual Cooperation*** were among the important permanent bodies created. The ***International Committee on Intellectual Cooperation*** coordinated the work of such sub-groups as the ***International Research Council,*** the ***Institute of International Law,*** the ***International Academic Union,*** etc. An ***International Institute of Intellectual Cooperation*** was established in Paris in 1924. The ***International Cinematographic Institute,*** together with innumerable committees of one kind or another, ultimately became known as the ***Intellectual Cooperation Organization***.

Among others, the ***Advisory Commission on the Traffic in Opium and other Dangerous Drugs*** and the ***International Convention for the Suppression of the Traffic in Women and Children*** may be mentioned as salutary efforts on the part of the **League** to deal with international evils.

The ***International Labor Organization*** was the result of Article 23 of the ***Covenant of the League***. Its primary purpose was the promotion of uniform labor legislation throughout the world. Its efforts, as might have been expected, were futile. The United States became a member by Presidential proclamation August 20, 1934. **Isador Lubin** was the first United States Government representative. The ***International Labor Organization*** was destined to survive the League fiasco and become an affiliate of the ***United Nations***.

Although the ***Bank for International Settlements*** was not strictly a ***League of Nations*** organization its role in the over-all development of internationalism is important. It was created in 1930 to act as trustee and agent for the creditor governments in the collection and allocation of indemnity payments. Its stock of one hundred million dollars was underwritten by banks in Great Britain, France, Italy, Germany, Japan, Belgium and the United States. The United States ***Federal Reserve*** Banks were not permitted to participate.

By the end of 1938 the failure of the ***League of Nations*** was almost complete. Of the **sixty-two nations** that had once constituted its membership only **forty-nine remained**. With the close of 1940 it had ceased to exist. It had gone the way of its predecessors, the ***Holy Alliance,*** the ***Concert of Europe*** and the ***Permanent Court of Arbitration***. It failed because humanity had not been reduced to its common denominator and because its machinery had not been designed for physical persuasion. "*Mother*", "*home*", "*the flag*", "*heaven*" and "*country*" were yet too deeply rooted in the minds and hearts of the people. Another and, perhaps yet another, world catastrophe would be necessary before such "*reactionary*" concepts would be blasted from the breasts of human beings.

X

AGITATION FOR WORLD WAR II

Meanwhile organized Jewry's campaign within the nations of the world and its continuous use of the rostrum in the Palace of the ***League of Nations*** at Geneva brought the world closer to new disaster. The internal affairs of German Upper Silesia were under attack in 1936 and 1937 and the conflict was sharpened considerably by Poland's declaration that she would no longer be bound by the "*minority treaty.*"

The question of ten thousand Jews in the **Free City of Danzig** was the basis for considerable agitation before the ***League of Nations***. The special status for the small Jewish population was a continuous sore spot. The imposition of special privileges led to natural resentment on the part of the people of Danzig, which was immediately attended by vigorous condemnation on the part of world Jewry. Resentment gave way to frustration and excesses.

The Government attempted to throw off the chains of the treaty.

Although the activities of the representatives of world Jewry before the ***League of Nations*** accomplished little or nothing for the Jews of Danzig the resultant publicity was grist in the mill for organized Jewry's campaign against Germany throughout the nations of the world.

Meanwhile most of the Jews in the free city of Danzig had departed.

The annexation of Austria on March 11, 1938 was the signal for an appeal by the ***World Jewish Congress*** to the ***League of Nations*** for protection of that country's one hundred and ninety two thousand Jews. Similar appeals were made from time to time both in behalf of the Jews of Austria and of Czechoslovakia. Hitler's concern for his blood-brothers in the Sudetenland — similarly duplicated by organized Jewry's concern for its own blood-brethern was a coincidence that appeared to pass unnoticed.

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Poland — which contained the greatest Jewish population finally became the principal issue. The ***World Jewish Congress*** initiated a series of public demonstrations designed to arouse indignation throughout the world. A conference on the Polish Jewish question was organized by the ***American Jewish Congress*** in New York City January 31, 1937. Two thousand three hundred and ninety-six delegates representing **eight hundred and thirty-five** Jewish organizations attended. A similar conference was held in London on April 6, 1937 under the auspices of the British Section of the ***World Jewish Congress***. Its one hundred delegates purported to speak for the religious, fraternal, Zionist and labor organization of British Jewry. The ***Canadian Jewish Congress*** staged a series of protest demonstrations during the same month. On June 1, 1937 the ***Federation des Societes Juives de France*** convoked a protest meeting in Paris. An "*emergency conference*" was called in New York City on June 10, 1937 attended by two thousand four hundred and sixty-two delegates from **eight hundred and seventy organizations**. A delegation of two hundred headed by Dr. Stephen S. **Wise** was dispatched to Washington with a memorandum addressed to the State Department. Why two hundred delegates were necessary is better guessed than explained. The memorandum recited the oppression of the Jews in Poland. Its presentation by Dr. **Wise** to Secretary of State **Cordell Hull** on July 12, 1937 was dramatized by a public declaration protesting the treatment of the Jews in Poland signed by one hundred and fourteen non-Jews in the fields of "*religion, science, literature, and education.*"

The ***World Jewish Congress*** stepped up its clamor during succeeding months. The Socialists, the Communists and left-wing groups added their voices. At the initiative of the Congress, meetings and demonstrations swept across the world. Declarations, manifestos, and petitions cluttered the streets and the desks of public officials. In Belgium seventy university professors, writers and social leaders, addressed statements of solidarity and protest to the ***Conseil des Associations Juives.***

A protest, signed by twenty five French authors and college professors, supplemented a similar protested by the ***League of the Rights of Man***. Resolutions, statements, protests and declarations multiplied through the wizardry of the ***World Jewish Congress**: — a* resolution from the ***Polish League of Peace and Freedom*** in Warsaw; a statement from the ***International League for Academic Freedom;*** a protest from the ***Institute of International Education;*** a declaration from the ***American Student Union;*** a resolution from the ***American Federation of Teachers,*** and others too numerous to mention.

In answer, Poland, in 1938, adopted a law providing that persons who had been abroad for a period of five continuous years would be deprived of their Polish citizenship and forbidden to return to Poland. Jews, among others, who had been absent from Poland more than five years were interned in a camp at Zbaszyn when they attempted to re-enter the country. The ***World Jewish Congress*** immediately intervened with the Polish Ambassadors in Paris and Washington. Dr. M. L, **Perlzweig** was dispatched to Warsaw to take the matter up with the Polish government. World War II intervened and German troops invaded Poland before Dr. Perlzweig was able to get down to cases with the officials of the government.

The ***World Jewish Congress*** used the efforts of the Rumanian government to throw off the shackles of Versailles to the best advantage along with its other activities. The Congress actually boasts of its successful efforts in "*the early overthrow*" of one of the Rumanian governments by stating that "*it is no mere conjecture*" that the "*efforts of the World Jewish Congress were responsible.*" As Rumania struggled with the handcuffs of the "*minority*" clauses of the treaty, organized Jewry capitalized on the "*persecution of the Jews*" within the country.

In January of 1938 the Prime Minister of Rumania declared that four waves of immigration had brought between 250,000 to 500,000 Jews into the country and the Minister of Foreign Affairs stated that Rumanian Jews were not entitled to a special status over other citizens. A Royal Decree of January 22, 1938 ordered the revision of the citizenship status of all Jews in Rumania.

The ***World Jewish Congress*** invoked the provisions of the "*minority*" treaty clauses before the ***League of Nations*** and dispatched strong protests to the French and British Foreign Ministers. Dr. **Perlzweig** in London, Marc **Jarblum** in Paris, and Dr. **Kubowitzki** in Brussels descended on the Foreign Offices of the respective governments. Dr. **Wise** was in constant communication with the White House in Washington. The Rumanian government was compelled to resign on February 10, 1938.

In May of 1938 the Hungarian government proposed to limit the number of Jewish employees in all branches of economy to twenty percent of the population. The **WJC** intervened. In Iraq, Uruguay and in all parts of the world where Jews resided the ***World Jewish Congress*** proceeded to tell their respective governments that their Jewish citizens were a peculiar people with very special and exceptional rights. There was no cessation in the outcry; no relaxation of the drums of war.

In the beginning **organized Jewry had declared war on the central governments of Europe** and had sought to impose its will on their people through treaty provisions and the machinery of the ***League of Nations***. In the end they made ***their*** **war a world war** and involved most of the civilized nations in the conflagration.

In the end few would remember what it was. all about, how it started and why. No one would be certain who led the demonstrations, signed the declarations, made the protests and passed the resolutions. Men would march and men would die; battles would be fought that would take the names of nations and oceans; there would be sacrifice, tears, blood and sweat. But, when it was over the people of the world would not really remember very much about it. Some might recall that it had been **frightful in the sacrifice of Christian blood** and **staggering in the waste of Gentile wealth**.

Some might slowly learn that there had been **no real victory** and that the promised peace was to be as chimerical as had been the "*war to end war*" and the struggle to "*make the world safe for democracy.*"

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XI

ANTI-GENTILISM

Karl **Marx's** attack upon religion as "*the opium of the people*" was not so much an attack upon *all* religions as it was a war against Christianity. Like most intellectual revolutionary Jews, Marx was no more an adherent of Judaism than he was of Christianity. Ethnically, however, he was a Jew. In substance Marx reminded the Jews that they must not demand ***equality*** with Christians; they must seek the ***total destruction of Christianity***. Marx believed that the Jew has within himself the privilege of being a Jew. It was his contention that the Jew, *as a Jew,* has rights that the Christian does not have.

> "*Why does the Jew demand rights that he does not have and that Christians enjoy?*" he asked.

He reasoned that the Jew, in demanding emancipation from the Christian State, demands that the Christian State abandon its religious prejudice.

And he, the Jew, does he abandon his own religious prejudices?

Has he then the right to demand of another that he relinquish his religion? Marx concludes that as long as the State remains Christian; as long as Jew remains Jew, both are equally incapable, the one to give emancipation, and the other to receive it.

Thundering in the columns of "***Deutsch Franzosishe Jahr bucher***", Marx demanded:

> "*Upon what title do you Jews ground your claim for emancipation? On your religion? It is the mortal foe of the State (Christian) religion.*"

The Marxian philosophy does not tolerate compromise.

What then is the Marxian solution?

Concluding that as long as States are Christian and the religion of the Jews is the mortal foe of the state religion, Marx proceeds to lay down the formula for the destruction of Christianity; — **the establishment of atheism**.

> "*The most rigid form of opposition between the Jew and the Christian,*" he avers, "*is the religious opposition. How does one get rid of an opposition? By making it impossible. And how make impossible a religious opposition? By suppressing religion.*"

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Marx was willing to concede that the Jew had been emancipated In *his* day, *but in a Jewish manner.* He believed that the Jew had been emancipated in precise measure as the Christians had become Jews. He knew that the Jew, "*who was merely tolerated in Vienna,*" determined by his sole financial power the future of all Europe; that the Jew, who might be without rights in the smallest of the German states, decided the future of Europe. He believed that the Jew had made himself the master of the financial market through the medium of gold which had become a world power, and through the "*practical Jewish spirit*" which had become the spirit in practice of the Christian people. But, to Marx, this type of emancipation was not enough. ***Real* emancipation**, in the Marxist sense, could only be achieved by the ***total destruction of Christianity***.

A tidal wave of atheism rolled across Europe in the wake of Marxism, inundating the low places in Christendom; — surged across the seas to America; rising higher and higher to wash against the walls of colleges and universities, — even to the pulpits of churches that had withstood fire and sword. As the muddy waters churned and seethed the flags of proud States went down to be lost in the flotsam and filth of the flood. Where the waters receded there appeared great scars of erosion on the face of the earth; — scars that reflected the dwindling dignity of man and his vanishing freedoms.

The apostles of Marx had succeeded better than they knew.

Religious faith and value appeared to be crumbling under the lashing waves of the flood. Eternal truths fled before the raucous shouts and taunts of sensual multitudes, and a long, black night descended over the earth.

Out of the chaos of the Nineteenth Century arose the powers of **Communism** and **Zionism**. Each made its appearance in Russia at almost the same moment; — **springing full-grown ideologically from the minds of the same ethnic group**. One movement announced that it sought world power and intended to take it through revolutionary action. The other group announced its purpose to acquire territory that did not belong to it and demanded exceptional powers and privileges everywhere else in the world. In 1918 both groups attained world significance: **Zionism** in the ***Balfour Declaration,*** and **Communism** in the **Russian November revolution**. When the confusion of World War I had passed away only Communism and Zionism could claim victories; the Soviet Union in Russia for the Communists, and the beachhead in Palestine for the Zionists, and **both movements appeared to be under the same management**.

Through the years **both powers supported, promoted and protected each other**. Both emphasized “***anti-Semitism***” in their propaganda programs, extending it, where advantageous, to include other “***minority groups***” in the area of their advance. **Nationalism** everywhere was the **perpetual target** of the day, yet both movements preached a chauvinistic nationalism never before known. Both planted agents in the governments of the world and manipulated compliant officials to their will. Where expedient they waved the flag and declared that “*Communism is Twentieth Century Americanism*” and that allegiance to Israel is “***American patriotism***”.

Both advocated “***one worldism***” and the surrender of the sovereignties of nations to the super-government they intend to create and are determined to control. Both are **anti-Christian**; both are **anti-Republic**. Each **extol the virtues of democracy while practicing totalitarianism**. Both denounce “***racism***” and “***nordic superiority***” while professing to be the **elite** of the world and the **Chosen People**. Adherents of each group considers themselves strangers sojourning in the land of their birth or residence, surrounded by hostile people. They are convinced that they must bend these foes to their will, utterly exterminate them, or be destroyed themselves.

“***Anti-Semitism***” is largely **a myth**. It is a “***brain-washing***” word in the same category with the term “***red-baiters***” of the thirties.

A slight bit of research and a little analysis reveals that it is a **machiavellian device for ideological warfare**, — and that it is used solely for that purpose. The average curious investigator will find few individuals — if in fact he can find one — **who has antipathy for hatred’s sake of the Semites of the world**. The modern use and *intended* implication becomes clear when it is known that the word “*Semite*” was *originally* employed by **J. G. Eichhorn** at the close of the Eighteenth Century to designate the “***sons of Shem***” which included the Babylonians, Assyrians, Aramaeans, Phoenicians and various other peoples of Southeastern Asia. Today the term is much more properly applied to Arabs than to Jews. Paradoxically the most anti-Semitic person in the world is the non-Semitic **Khazar Jew** because this Jew covets the Semitic Arab's land and possessions.

In fact, the **greatest anti-Semitic ac**t of the ages was the **driving out by the new State of Israel of nearly a million Arab people** who are even today hungry and homeless in the desert, — an act of bloody rapine performed by non-Semitic Khazars.

Anti-Semitism, then, is an important **propaganda term**, designedly provocative both in attack and defense. Its most modern and effective use originated in Russia after the successful Bolshevik revolution. The laws enacted against "*anti-Semitism*" by the Soviets sought to **silence criticism of the Jewish leadership of the Bolshevist government**, and the term was used solely in its ethnic meaning. Since then Communists and organized Jewry have employed the term everywhere, seeking, *not* the protection of the Jewish people, but protection against criticism of organized Jewry's political activities and objectives. The opprobrium is as ruthlessly thrown — and with equal venom — at Jew as well as Gentile, — whenever a Jew presumes to criticize the policies of self-appointed "*officials*" of Jewish organizations who boldly claim the right to speak for him. Anti-Semitism is, literally speaking, non-existent except in the attitude of Khazar Jews toward the Arabs.

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Herzl declared that the Jews are what the Ghetto made them.

He either believed that the Ghetto was forced on the Jews or neglected to say that **the Ghetto was strictly a Jewish institution**.

The fact is that **Jewish leadership fought for, established, and resisted the abolition of, the Ghetto**. Without elaboration or explanation Herzl accepted anti-Semitism in its literal sense, although apparently recognizing the obvious fact that there were Jews who might not exactly be considered "*excellent men.*" Despairing of solving "*the Jewish question*" in a sensible and rational manner he strengthened his Zionist scheme by concluding that;

> "*the nations in whose midst Jews live, are all either covertly or openly anti-Semitic.*"

The proposition that some people are possessed of an in grained, unreasonable dislike or hatred of other people, or of a particular people, philosophy, or religion or what-not, is a **comparatively recent weapon in ideological warfare**. "*Attitudes*" do not just happen; they are the result of some situation, — the effect — and not the origin — of a chain of experiences. The child with the burned finger does not suddenly develop an "*attitude*" against fire, — he has experienced its effect. To assert that there has never been universal dislike and distrust of the Jews would be denying or ignoring the records of history. It is a fact that historians do not magnify or underscore, but a phenomenon that organized Jewry perpetuates and emphasizes. According to Jewish propaganda no other people have been so universally despised, excoriated and persecuted. To ask the Jewish propagandist for the causes of this universal hatred, this excoriation, this cruel treatment, is to be branded, without further hearing, an incurable "***Nazi***", a "***Fascist***" and an "***anti-Semite.***" The **tacit assumption** — which must be the "*attitude*" of all concerned if they are to escape vicious condemnation — is that the **Jews are the most innocent, the purest, the most lovable and the most virtuous of all mankind**; that their oppressors — **Christians** for the greater part — are the **most brutal, the most evil, the most heartless and the most degenerated of all the people on the earth**.

To accept this assumption as true is to be hopelessly stupid.

No people are wholly bad or wholly good. **Both the good and the bad reputations of a given people are traceable, in large measure, to the good-will, the ambitions, the intrigues and the characteristics of their leaders**. Thus a Napoleon may earn a bad reputation for the French; a George III a bad name for the English; and a Hitler a Mussolini and a Stalin an evil character for the respective peoples of the countries they rule. But in between, before, and after, there are other leaders who exemplify the virtues of the people they represent, so that they are known as generous, forgiving, humane and compassionate where on other occasions they had appeared grasping, vengeful, inhuman and ruthless. But, thunders organized Zionism, wherever the Jew sojourned, there he was hated, robbed and persecuted. Nation after nation opened their arms to wandering Jews time and time again only to officially expel them when they had an opportunity to get acquainted with them. According to organized Jewry's account there were no exceptions recorded on history's pages; — no instance where "*they lived happily ever after.*" Only periods of sinister calms while the Christian persecutors recovered their breath and energies for new and more frightful atrocities against them.

What must an honest and impartial student of such a story reasonably conclude? That the Christians are, and always have been, a brutalized and unregenerated lot? That the Jew has always been an innocent victim, without evil, without provocation and without fault? **Only an idiot or a partisan might so conclude**.

Reason dictates that **no man or group of men may claim perfection**.

To assert that everyone is out of step but Jim is to be either completely blind to Jim's shortcomings or a bigoted liar. Reason therefore dictates that the Jewish assertion of **universal hatred of the Jews was either deserved or that the assertion is untrue**.

People have always reacted in much the same way as they do today. There isn't much evidence at hand to prove that they are much better or much worse in our time than they have been through the ages. Kindness, decency, and courtesy have always been contagious and good-will always created good-will. If there has been **universal dislike and distrust of the Jews then it is necessary to look for the cause**. It is unreasonable to believe that the Jews themselves, ***merely because they are Jews,*** were the cause.

The answer must be found **in the character of Jewish leadership**.

The cry of "***religious persecution***" began to sound hollow a long time ago. It was used in the beginning as the term "***racism***" is employed today, and for the same purpose. It was designed to amalgamate Jewish interest with dissonant Christian sects for the advancement of Jewish ambitions. Wherever it has been possible it has been organized Jewry that has engaged in "*religious persecution.*" While there have been, are, and undoubtedly will continue to be, doctrinal disagreements within the Christian churches none of these disputes attack the basis of Christianity itself. One need only turn to the "***Jewish Year Books***" and scan the list of "***Christological manifestations***" under attack by organized Jewry to get a picture of religious persecution in the United States. (See ***Zion's Fifth Column***). Both the **Catholic** and **Protestant** respects the followers of **Judaism**. **Only organized Jewry appears to hate Christianity**. Its long record of strenuous effort to eradicate every vestige of Christian expression from everyday life in America is easily discovered.

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Herzl was quick to point out that;

> "*modern anti-Semitism is not to be confounded with the religious persecution of the Jews of former times.*"

He did not believe that the question was social. To the founder of Zionism "***anti-Semitism***" was a "***national***" question, because the Jews "***are a people — one people.***"

Jewish writers and Gentile apologists have offered self-serving "*reasons*" for anti-Semitism. Jewish writers, without attempting to refute the charges, appear to be the first to explain Jewish persecution on the ground that Jews were "*falsely alleged*" to constitute a "*race*" bent upon exploiting the Gentile populations among whom they lived. A second theory of more recent invention is the "*scapegoat*" theme. In the same manner that Marxists reason fascism to be the product of expiring capitalism, some Jewish writers profess to explain anti-Semitism as a product of "*decaying social systems.*" In some instances the reasoning is identical. The "*decaying social order*" through its "*bankrupt leadership*" incites the mobs to pogroms against the Jews to deflect the wrath of the impoverished away from the "*landlords*"; calls for Jewish persecution so that "*exploited workers*" may direct their violence against the "*innocent Israelites*" instead of the "*voracious employers and officials.*" It should be apparent that this explanation is without rhyme or reason. **It is pure invention without historical documentation; a gross insult to Christendom thinly veiled in psychological speculation.**

What, then, is the **basis for alleged anti-Semitism**?

The answer is that **anti-Semitism is non-existent**. **It is a term of Communist and Zionist invention to shield anti-Gentilism**.

"*The Jews are a distinct nationality*" declared Justice Louis D. Brandeis of the Supreme Court of the United States. Said Theodor Herzl:

> "*I will give you my definition of a nation; and you can add the adjective 'Jewish.' A Nation is, in my mind, an historical group of men of recognizable cohesion held together by a common enemy.*

> *Then, if you add to that the word ‘ Jewish ‘ you have what I understand to be the Jewish Nation.*”

“*Anti-Semitism*”, therefore, may be said to be paint on Zion’s Trojan Horse.

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The “***common enemy***” of the Jewish Nation, on **Herzl’s** authority, is **Christianity**. The leaders of Jewry through the ages looked upon Christians everywhere through the eyes of Simon ben **Yohai** and their ingrained attitude was **perpetually anti-Gentile and anti-Christian**. Such an attitude drilled into the hearts and the minds of succeeding generations of Jews must necessarily be reflected in their daily contacts and dealings with the despised enemy; must necessarily chafe and inflame the concealed resentment smoldering in the breasts of every one of them. To be the ***elite,*** the ***Chosen people, — the People of the Covenant,*** and yet to be compelled to seek haven and refuge in the lands of the “***mortal foe***” must be humiliating and frustrating beyond endurance.

To outwit, to **trick**, to **maneuver** and **manipulate** the enemy becomes an outlet for **suppressed hatred**. When their **guiles** are discovered and the wrath of the deceived fall upon their heads they cry out that they are the victims of “***religious persecution***” and “***anti-Semitism***.”

Among the many illustrations of this characteristic of Jewish leadership may be mentioned the ***Jewish Socialist Bund*** uprising in Odessa, Russia in 1905. The reign of terror was insolent, anti-National, violent and bloody. Rich Jewish merchants financed the purchase of arms which were distributed among several thousands of the younger men. Mobs of these armed Jews paraded the streets carrying the red flag. Believing they had succeeded in the revolt they proclaimed the ***South Russian Republic***. The ***Municipal Council of Odessa*** formed itself into a ***Committee of Public Safety*** and issued a series of decrees in the presence of delegations from the Bund. Desiring to cripple the armed power, the Jews demanded the withdrawal of the regular military forces, the disarming of the police and the establishment of a citizenship-militia. When the counter-revolution came and the **Bundists** were hunted down and arrested the cry of "*anti-Semitism*" led many in other lands to believe that Czarist Russia had again embarked upon a cruel pogrom against the Jews.

There may have been and there probably were instances of unfounded abuse of the Jews. To believe otherwise is to be as bigoted as organized Jewry. History records many injustices to many people, the least of which, incidentally, were the Jews. But, unless Christianity is willing to assume the role organized Jewry has written for it — that of a brutal, inhuman, unreasoning mass of sadistic tyrants and despots — **the alleged universal distrust and dislike of the Jews must have been merited**. And — in case this may be quoted out of context — let it be remembered that **it is organized Jewry who poses the universal Jewish persecution postulate**.

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The crux of the subject of "***anti-Semitism***" is to be found in the Nazi-like concept of **race-purity** and **race-superiority**; in the obsession that the Jew, regardless of his country, his station in life, the shade of his belief or lack of belief, his political orientation, or any other consideration, is a member of a distinct and ***special*** nationality.

> "*To deny Jewish nationality,*" asserts one Jewish authority, "*you must deny the existence of the Jew.*"

Leon Simon declared that:

> "*Judaism has no message of salvation for the individual soul, as Christianity has; all its ideas are bound up with the existence of the Jewish nation.*"

And Moses Hess, “*the Communist Rabbi,*” wrote that;

> “*every Jew is, whether he wishes it or not, solidly united with the entire nation.*”

Is **this not the basic center of Hitler’s dream** of the ***Third Reich****;* — the ingathering of the “*blood-brothers*” — the protection and liberation of German “***minorities***”? Did Hitler demand or claim more for the German people than Simon, Herzl, Hess and Brandeis demanded and claimed for the Jews? The answer to this may be that **Hitler was modest by comparison**.

The result of such philosophy — and the subject might be extended *ad infinitum* — is the creation of a monolithic concept of race-superiority that defies every effort of good-will for the establishment of the brotherhood of man.

XII

CHANCE OR DESIGN?

As we look back over the history of the last hundred years a number of events stand out in bold relief against the tumult and the shouting. Important among these events are **the rise of Marxism**, **the rise of political Zionism**, the **frenzied mobilization of world Jewry**, the ***Balfour Declaration,*** the **triumph. of Communism in Russia**: **World War I**, the ***League of Nations,*** the **Great Depression**, **World War II**, the ***United Nations*** and the **invasion and the conquest of Palestine**. There were many other events, of course, but none with such sweeping continuity and importance; none of such magnitude **in world shaking consequence**.

Were these events the **disconnected results of the muddled minds that purported to direct the destiny of nations**?

Were they merely the **accidental sum totals of mistaken calculations**?

Were they the **chance results of a careless throw of dice from the trembling hands of an insane Destiny**?

Are they c**onnected in such a manner as to indicate the result of clever planning**?

Does each event **follow in natural sequence and in logical order**?

We believe that **each event is a logical step in a predetermined schedule; each incident a link in a chain carefully designed and forged; each catastrophe a check-mark on a time-table to world conquest**.

We venture the opinion that there remains **but two further important events** for the successful culmination of a well laid plan, —**World War III and World Government**.

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It should be made clear in this analysis that **world Jewry**: although it may be the means, is as **much a victim in this scheme of things as are the Gentiles**. And although **world Jewry may be the means**, **compliant Gentile officialdom is the instrument**.

Marxism may be said to be a devise for d**e-Christianizing Christendom**; a chisel for dividing Nations and fragmentizing its citizenry. It is, in addition, **an atheistic philosophy for brutalizing humanity**, a **doctrine of hate**, of **violence and bloodshed**. Its battle cry of "***brotherhood***" and "***equality***" are **deceptive slogans for class hatred and slavery**.

Wherever Marxism has marched, brother has hated brother; its trail has been marked by **mountains of dead and rivers of blood**. The **internationalism it preaches** is designed to **smother patriotism** so that its **victims will not resist conquest**; its "***classless society***" is a world of **slaves and masters**. Through the years from the "***Communist Manifesto***" in 1848 its **sinister doctrines** have been preached wherever men might listen. Its oriental devices have been refined and perfected, and its trickery is practiced by cunning men throughout the world. Its doctrines have been carried by Jewish emigrants into the crowded places of the ***Diaspora*** where ***Jewish Socialist Bund*** branches nourished them and **injected their virus** into the **blood-streams of other nations**. Its inhuman philosophy bears the mark *of* Cain. Its gross materialism has stripped the world of its values and ushered in the **Age of Delusion**.

Its divisive technique is an important part in a plan, — perhaps the plan itself.

As the years marched by, Marx's disciple, **Moses Hess**, would preach of Utopia in Zion, and another Marxist, **Ferdinand Lassalle**, would mobilize the proletariat for political power. A **Pinsker** and a **Ginzberg** would sing of Zion and ultimately a **Herzl** would proclaim the Jewish State. World Jewry would mobilize and a first World War would wring a declaration for a "***Jewish Homeland in Palestine***" from an English Balfour, — persuaded to **barter an innocent people for dubious Jewish assistance in a great conflict**. A Jewish chemist with first hand knowledge of the chemical wealth of an ancient body of water (the Dead Sea) would negotiate the deal and ultimately become the first president of the betrayed land.

With the passing of time a **blood-red dawn** would suddenly break over **Holy Russia**. Exiled refugees would return from New York's East side to attack Russia's new Republic, while stabbing her bleeding armies in the back. Fires of revolt would sweep over the doomed nation. Jewish bankers would supply finances for Bolshevik armies led by a Jew from the Ukraine, and, in the end **freedom would perish** and the **Russian revolution would succeed**.

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Jews with no official status whatever would descend on Paris when World War I had ended to demand a ***League of Nations*** and the inclusion of its own "***minority***" clauses in peace treaties imposed upon the lands carved out of nations broken by war. The unsuspecting **Peace Conference** officials would comply; the Jewish clauses would be imposed, and the ***League of Nations*** would come into being.

In the years of its decline the ***League of Nations*** would become a disappointment to organized Jewry and its ultimate failure would be attributed by Jewish leaders to the "*narrow patriotism*" of the American people who blocked United States' participation.

Its failure would be **part of a plan that failed**, but it would not be the **failure of the plan**. As the years rolled along there would come great prosperity.

An alien Jew from Germany would have reorganized the banking system of the United States to more closely conform to the banking institutions controlled and operated by his Jewish brethren in Europe. He would presume to rewrite the banking laws of his adopted country and ultimately sit in an important position on the **Board of the Federal Reserve Bank** of the United States. Financial panic would follow prosperity and a hungry people would turn to any Pied Piper with a plan for sustenance. Communism would become fashionable and its agents would find influential places at the shoulders of the rulers of the world. **Agents of Zionism and Communism** would become **Iagos** to the nations' **Othellos** and **World War II** would be in the making.

World War II! As we now contemplate it in its proper perspective it seems to fill an **important gap** in the picture that is taking shape in our **jig-saw puzzle**. Was this world conflagration the *natural, reasonable* and *logical* outgrowth of the conflict of national interests? Is there anything significant in the first phase of the war (September 1939 to May 1940) which was called "*phony*"; the long months when the English and French faced the armies of Germany and did nothing much about it? During the thirty-five days of the Polish campaign and for about eight months thereafter, the quiet of the western front was unbroken. Could it be possible that this strange, passive inactivity on the part of hostile powers had some connection with the tramp of Soviet boots into Poland, Finland, Estonia, Latvia and Lithuania? What part did the Communist Parties of the world play in the “*sitzkrieg*” that marked the pastoral peace of the western front? What mysterious force caused the ***National Committee of the Communist Party of the United States*** to declare in October 1939 that;

> “*this war... is not a war against fascism, not a war to protect small nations from aggression...*”

and to declare just as emphatically in July of 1941;

> “*down with the criminal war of German fascism against the Soviet Union*”?

Did it make sense in the beginning? In the middle, or in the end?

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These are a few of the many questions that no one has satisfactorily answered. Perhaps they cannot be answered in the course of conventional inquiry. They scarce may be asked without provoking disapproval. The question-marks loom larger in perspective and inquiring minds must necessarily seek answers behind the iron curtain of censorship and secrecy — even into the dark recesses of diplomatic intrigue where no confidential documents are filed.

To speak of **Yalta** and **Potsdam** is to provoke another torrent of questions. The betrayal of Poland and China and other loyal allies; Korea and the defeat of American arms under ***United Nations*** direction; — all these things — and many more — cry out for explanation and clarification. Whatever is said, — no matter how *well* said — no matter how cleverly composed-the eternal question-mark remains. Is it because no one dares ask about the unknown quantity; the missing “*x*” in the equation?

Ambitious men have been known to deliberately provoke war in order to advance their own interests. History calmly records their steps of provocation; frankly traces the design of their deadly maneuvers. They were usually men who headed petty principalities although there were others who headed great States.

In every case they gambled their own necks and fortunes on the outcome of the conflict and often shared the fate of the most humble of their people in the disaster of the conflagration they kindled.

History does not speak kindly of such men.

That it is possible to promote and instigate wars is plainly obvious. Is it possible, on the other hand, for *third parties* to instigate war? Is it possible that men may be capable of adroitly promoting antagonisms between nations and cleverly maneuvering them into hostile positions from which they are unable to extricate themselves without resort to armed conflict? The answer, on the record of history, must be in the affirmative. It is neither fantastic nor incredible. War is but the natural continuation of frustrated diplomacy and the bayonet is easily substituted for the umbrella.

And it is not *improbable* that wars have been instigated by third parties. Quite a number of historical instances may be found. In each case the conspirator must desire the ultimate *weakness* of the warring powers and he must have an interest in the aftermath of war. He must necessarily have the confidence of the leaders of both sides of the conflict; either personally or through trusted agents. He must be powerful in his own way, Machiavellian in his methods, and ruthless in the execution of his plan.

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Is it possible for an international organization to deliberately maneuver nations into a world war? The answer again must be in the affirmative. What type of organization would be capable of succeeding in such an action? Only an organization devoid of any allegiance whatever to any nation and whose objectives exclude the interests of the organized states of the world. Its particular interests and objectives must be served in some manner by the devastating aftermath of war. It must have exhausted its efforts in the fields of propaganda and diplomacy. Such an organization must be Jed by men who are international in thought and action.

They must be men who are incurably hostile to the world and who are convinced that the world is hostile to them and all they represent. They must, of necessity, believe themselves superior to all others and have an abiding faith that their objectives are sacred. They must be convinced that the end thoroughly justifies the means. They must be possessed of unlimited funds and supported by innumerable loyal agents. They must have access to the ears of the mighty and their agents must have the confidence of the powerful in every important post throughout the world. They must be able to manipulate the mysteries of finance and control the minds and actions of people everywhere. They must be in control of the means of communication and dominate the propaganda media throughout the world.

And, finally, they must have a well conceived plan that allows for errors and failures; a plan that reckons the possibility of road-blocks and delays, but charts the methods of demolition where possible and the shortest detours where other devices fail. They must be men who are endowed with oriental patience as well as oriental cunning; men who might spend a life-time picking a lock so that their successors might enter the door.

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——————— END ———————

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Elected to the California Legislature as Assemblyman from the 46th Assembly District, Los Angeles County, in 1936, he was re-elected in the primaries in 1938 and 1940. Seeking the Senate seat, a four-year term, he won in the 1942 and 1946 primaries. In 1950, he received both nominations. Republican and Democratic. In the primary and received 1,126,157 votes in the General Election in November.

Serving as Chairman of the Senate Fact-finding **Committee on Un-American Activities** in California, 1941-1949, he was constantly the target of forces that sought to destroy the documented work of the committee. The printed reports of the Committee have been generally accepted for their accumulation of accurate information.

— THE PUBLISHER.

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* The original text was part of a larger work, hence the page numbering starting from p. 175.
* Images not in the original document.
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* Cover image is a modified from the original document.

Knowledge is Power in Our Struggle for Racial Survival

(Information that should be shared with as many of our people as possible — do your part to counter Jewish control of the mainstream media — pass it on and spread the word) … Val Koinen at KOINEN'S CORNER

Note: This document is available at:

https://katana17.wordpress.com/

The Anti-Defamation League

&

The Fight to Save America

Senator Jack B. Tenney

The Anti-Defamation League

&

The Fight to Save America

Senator Jack B. Tenney

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THE ANTI-DEFAMATION LEAGUE

By Sen. Jack B. Tenney

We all talk a great deal about the Anti-Defamation League of the B'nai B'rith, but few non-Zionists know as much about its activities as attorney the Hon. Jack B. Tenney. This chapter is an extract from the famous Tenney Reports, which have recently been reprinted in condensed form under the title of "Cry Brotherhood."

While the ADL bureaucracy emphasizes its Jewish character for defensive purposes it does not speak for American Jews. The political nature of its work is not revealed to the average Jewish contributor, and its activities in this field are carefully concealed from American Jewry and the general public under either ethnic or religious cloaks.

The fears and complexes of the Jew are exploited by the bureaucracies that control and direct the net-work of organizations set up in his name and ostensibly for his protection. The laws of America are not sufficient, he is told. There must be a multitude of committees and councils — a vast inter-locking series of organisations that will work for his interest alone.

The *Anti-Defamation League* is one of the most aggressive of these Jewish agencies. Through its exploitation methods in its appeals for funds many American Jews have become obsessed with the idea that all non-Jews are either consciously and actively anti-Semitic or passive and potentially anti-Semitic. The scare-propaganda of the ADL has served to perpetuate and intensify the persecution complex in the collective Jewish mind. Confidential material mailed to American Jews by organizations appealing for funds is marked "*to be destroyed* after reading"— thus creating an atmosphere of terrifying secrecy and pending doom; the futility of appealing to the ordinary governmental agencies, and effectually cutting the Jew off from his American fellows.

"It is currently estimated," declares a spokesman for the *Joint Jewish Appeal*, "that 25%—or more than 20 million Americans—have an already rooted prejudice against their fellow citizens. Fourteen independent polls, conducted by impartial research organizations—reveal that out of every four adults questioned at least one has been infected with anti-Semitism. . . one is opposed to anti-Semitism. . . while a third. . . and a fourth are, as yet undecided."

Thus 75 percent of the adult population, according to this statement, is either actively or potentially anti-Semitic. The one in four or 25 percent opposed to anti-Semitism—and this group must necessarily include the American Jewish population—indicates that nearly every adult Gentile American—including American Negroes—are actively or passively anti-Semitic. Whether the Jewish organizations behind the *Jewish Appeal* intend to convey this impression is probably irrelevant, but the conclusion is inescapable.

II

Beyond the double doors of the *American Jewish Committee* and the *Anti-Defamation League of B'nai B'rith* is a single door. On it is lettered: "FACT FINDING, LEGAL AND INVESTIGATIVE DIVISIONS."

Shall we enter?

"We are unwilling to guess about anti-Semitism," an ADL spokesman tells us. "These offices have long maintained a close watch on the activities of Democracy's bigoted enemies."

Despite the double-talk involved in the use of the term "Democracy" we understand what the spokesman is saying.

Our glance follows banks of filing cabinets and, for a moment, we believe we are in the Record Department of the Federal Bureau of Investigation in Washington, D. C. Clerks are busy at the cabinets, sorting and filing papers.

Our ADL spokesman is very frank and informative about the entire operation, although we find that we must occasionally interpret his propaganda double-talk in order to understand clearly. We are curious to examine some of the papers and cards contained in the banks of cabinets, but we are not afforded the opportunity. We are told that "carefully and painstakingly documented evidence" is piling up in these files.

"What does it tend to prove?" we inquired innocently.

"It proves that the amazing parallel between the Nazi climb to power in Germany and the present-day tactics of the enemies of human rights within our own borders can no longer be denied!" declares our guide.

His vehemence and emotionalism mark his sincerity. He apparently is a victim of his own propaganda. We know that he is talking about himself.

What is done with all the information on anti-Semitism contained in the ADL's banks of filing cabinets?

We are shown a roomful of girls pounding away at typewriters. Automatic teletype tickets beat a machine-gun racket. Linotype machines pour out molded lines of metal words and phrases. We learn that the printing presses are disgorging tons of newsprint while hundreds of thousands of propaganda books roll through automatic binderies. Clerks and more clerks; busy telephone switchboards. Motion picture sets spring into action at the command of the brain center; Mitchell cameras swing into focus. Miles of film developing in laboratories. Newscasters and commentators at radio microphones; radio towers flashing the ADL's propaganda to the four quarters of the globe. . .

All this to off-set anti-Semitism, we are told.

"Ceaselessly, tirelessly," boasts our guide, "through one of the largest mass education and public relations programs ever attempted by private groups, the "*Anti-Defamation League of B'nai B'rith* and the *American Jewish Committee* are engaged in an all-out determination. . ."

His voice is lost in the roar of the presses, the clatter of typewriters, linotype-machines and automatic teletype tickers.

We enter a door marked "PRESS DIVISION, FEATURE SERVICES." A man is at a desk dictating to his secretary. He pays no attention to our presence.

"Release number 6155," he dictates. "The following constitutes additional background material on. . ."

"What do the newspapers do with the material you feed them?" we ask.

"Information supplied to the newspapers reaches the public in the form of editorials," is the answer.

We pass on through a door marked: "PRESS DIVISION, PULP SECTION." We discover a large work table in the center of the room around which are several copy readers busily at work. The table is piled high with magazines, among which we see copies of "*Famous Western Stories*", "*Ideal Love*", and "*Crack Detective Stories.*"

We are not sure whether the copy readers are searching the pages of the magazines for tell-tale indications of anti-Semitism or cataloguing the articles and stories planted by the ADL. We are informed, however, that the "Pulp Magazine Section" is charged with the responsibility of utilizing the pages of the pulps; planting stories and articles glamorizing the Jews. Our guide does not elaborate on how the job is done; whether or not the ADL articles and stories are ever returned with polite rejection slips.

"Pulp magazines," he declares with a note of finality—"with their enormous circulation carry true stories of American-Jewish heroism in peace as well as in war."

What other handful of private individuals in the world's history has had such power at its fingertips? What other private organization can say with assurance that its propaganda reaches the public in the form of newspaper editorials; that it can utilize the pages of pulp magazines?

We are in another room.

"This is the 'COMIC BOOK SECTION'," we are told.

"Does the ADL plant propaganda in children's Comic books?" we ask.

"Comic books," our guide replies, ignoring the form of the question, "carry strips denouncing native fascists and their use of inter-group tension as a weapon against Democracy."

The phraseology is reminiscent of the *Daily People's World* and the *Daily Worker*. . . "Native fascist," "inter-group tension," "Democracy"—brain-blinding slogans from the dialectical lexicon of Marx and Lenin.

III

We enter a studio through a door lettered "PRESS DIVISION CARTOON SECTION." Men are working at drawing boards. Cartoons by Carl Rose and Eric Godall are prominently displayed on the walls.

"Cartoons are very useful," explains our guide. "Some are prepared by the nation's most popular artists and decorate the newspapers of the land—pointing the fingers of ridicule and scorn at bigotry and the purveyors of racial hatred."

Passing on down the corridor we come to a door marked "PRESS DIVISION, BOOKS". Our ADL spokesman tells us that the Book Section is charged with "exposing the fascist trick of using anti-Semitism in its 'divide and conquer' campaign." We are told that efforts of the Book Section are reaching America's bookshelves in ever-increasing numbers.

We observe some of the titles of the volumes that fill the book cases, *"They Got the Blame," "Out of the Many—One," "We Who Are America," "These Are Our Neighbors," "Living Together in Today's World," "Brothertown," "United We Grow," "Strong as the People," "This is Our Town," "These Are Our Friends," "Early American Life," "This is Our Heritage," "One God,"* and *"Under Cover."* One of the latest is *"Danger on the Right"*.

We hurried along to the "Research Division" and into the *American Jewish Committee* library. We are told that we are in "an arsenal of information"; that the library contains over twenty-one thousand volumes, and more than two million additional items dealing with Jewish problems and anti-Semitism in America."

"And what is done with all this information?" we ask.

"A special division channels this authenticated material to that group of men and women whose opinions are certain to have a deciding effect on America's future. . ."

We are now before a door on which is lettered "VETERANS DIVISION."

"It is of vital importance," our guide is explaining, "that the American veteran—he who has already risked his life in the struggle against fascism—has come face to face with it and knows it for what it is—should be forewarned of the same danger at home . . . so that he will not have to risk his life again. The fight is being carried on in the *American Legion*, the *Veterans of Foreign Wars* and other large Veteran's organizations."

No segment of American life seems to have been overlooked by the enterprising ADL and the *American Jewish Committee.*

We are now in the "LABOR RELATIONS DIVISION."

"This Division," our guide is saying, "works closely with both the C. I. O. and the A. F. of L. on a local as well as national scale, determined to prevent the promoters of inter-group tension from spreading their poison through these ranks."

Our hurried visit to the "Book" section of the "PRESS DIVISION" gave us little opportunity to examine the full scope of the work of this department. We were shown the propaganda product and told that such volumes as *"Under Cover," "They Got the Blame,"* etc., were reaching America's bookshelves in ever-increasing numbers.

The ADL does not go in for book-burning as yet. Obviously such bonfires contemplate a degree of force only found in lawlessness or in the hands of a dictator. Pending such direct and conclusive action—or perhaps we should say in lieu of such action—the ADL indulges in what it calls *"book-stifling"*. Applied to books displeasing to ADL bureaucracy the "stifling" method appears to be quite as effective as applying the torch—perhaps more so, as it catches the books at the source, cutting off the channels of publicity and destroying retail markets.

"The Conquest of a Continent" by Madison Grant is one example. "The book was driven from the market," writes Mr. Franklin Hichborn. "Sales were not only restricted, they were stopped."

How was it done?

The following is a letter signed by Richard E. Gutstadt, on ADL stationary, dated December 13, 1933 at Chicago:

> "TO THE PUBLISHERS OF ANGLO-JEWISH PERIODICALS:
>
> "Gentlemen:
>
> "Scribners & Sons have just published a book by Madison Grant entitled 'The Conquest of a Continent.' It is

> extremely antagonistic to Jewish interests. Emphasized throughout is the 'Nordic superiority' theory, and the utter negation of any 'melting pot' philosophy with regard to America.
>
> "Scribners, in a sales circular concerning the book, points to Herr Hitler as the man who has demonstrated the value of 'racial purity' in Germany. The Author insists that American development depends upon the elimination of unassimilable alien masses in our midst. This book is considered by some as even more destructive than Hitler's 'Mein Kampf.' Mr. Grant also avers that 'national problems are in the end racial problems'.
>
> "We are interested in stifling the sale of this book. We believe that this can best be accomplished by refusing to be stampeded into giving it publicity. Every review or public criticism of a book of this character brings it to the attention of many who would otherwise know nothing of it. This results in added sales. The less discussion there is concerning it, the more sales resistance will be created.
>
> "We therefore appeal to you to refrain from comment on this book, which will undoubtedly be brought to your attention sooner or later. It is our conviction that a general compliance with this request will sound warning to other publishing houses against engaging in this type of venture."

We are not concerned with the merits or demerits of books. We are presently interested in HOW the ADL operates.

"THE FOREIGN LANGUAGE DIVISION" of the *American Jewish Committee* and the *Anti-Defamation League of B'nai B'rith* concerns itself with transmitting ADL propaganda into foreign languages and planting articles in the foreign language press.

"In addition," explains our ADL spokesman and guide, "This division keeps a constant check on foreign language papers, representing some sixteen different languages. This check makes possible an accurate evaluation of trends of thought taken by this special group of America's citizens."

In the "RADIO DIVISION" we are told that "there is no single road to the American mind," and "that every road must be utilized." Consequently the *American Jewish Committee* and the *Anti-Defamation League* make extensive use of radio. In 1946 an average of 216 individual radio stations broadcast ADL material daily. The average is alleged to have doubled since 1946.

"We reach all faiths," declares our guide. "Programs like *'The Battle of the Warsaw Ghetto'*, starring Raymond Massey, and *'Behold the Jew,'* starring Aline McMahon, reach millions of Americans. . . Where material prepared by this division has been judged pertinent, it has been sought for use by programs such as *'Kate Smith'*, *'We, The People'*, *'The Doctor Fights'*, *'Mr. District Attorney'*, *'Treasury Salute'*, *'Reunion, U.S.A.'* and others enjoying the largest listening audience in the country!"

IV

"What about other religious denominations?" we ask. "Are you able to get to them?"

"More than 8,000 thoughtful men of God of many Christian sects and denominations, disquieted by the hostility stirred up against the Jews, have been able—through this channel—to get the facts for their congregations—ammunition to help in their part of the fight against race hatred. Prominent among the men of religion concerned by this problem, is forward looking Rev. William C. Kernan, of the *Institute for American Democracy.*"

Our ADL spokesman speaks of the formation of the *"Christian Friends of the Anti-Defamation League"* as though the organization was a spontaneous movement prompted by "8,000 thoughtful men of God of many Christian sects and denominations"—and that the ADL had nothing to do with its creation.

"This is one of the clearest signs," he declares, "that all of America is slowly but surely becoming increasingly aware of the true nature of anti-Semitism—and the threat it constitutes to the country as a whole."

We are becoming familiar with the propaganda tag-lines: *"the threat it constitutes to the country as a whole"*;

"he who attacks one minority group attacks all groups." In psychological warfare it is known as the AMALGAMATION TECHNIQUE. It is very effective. The Communist Party employs the AMALGAMATION method in wholesale quantities. "The Smith Act and the McCarran Art," declare Communist Party propagandists, "are not really directed at the Communist Party! They are directed at labor organizations and minority groups!"

"Just what is the *Institute for American Democracy?*" we inquire.

"The Institute for American Democracy sponsors hardhitting Democratic propaganda, appearing on billboards from coast to coast. In the transportation systems of twenty-four cities sixteen thousand billboard messages are being displayed. Supplementing its billboard and car-card program, the Institute for American Democracy has produced a series of one-minute films—dramatizing its message, shown as part of the regular feature presentation in theatres patronized by people in all walks of life."

We had run across this organization in our studies and had learned that it was, like the *Institute for Democratic Education*, a "front" or subsidized organization of the *Anti-Defamation League of B'nai B'rith.* Our ADL friend would have liked us to believe that the two Institutes were independent of ADL control—just two organizations "cooperating fully in this vital battle against bigotry."

"All of this must cost a lot of money," we observe.

We catch sight of a door labeled "INTERNATIONAL ACTIVITIES" but our guide rushes us along without an explanation. We are before the department on "INTERCULTURAL ACTIVITIES."

"This work in school systems," says our guide, "is coordinated by a special division given over to the development of intercultural relations. Working specifically with the Bureau For Intercultural Education and with educators and leaders of all cultural groups, this division services public and parochial schools, teachers' workshops, and the publishers of textbooks used in all school systems. The work of every division is subjected to constant tests to determine its effectiveness."

We move rapidly down the corridor and pause at an oak-paneled door labeled "INSTITUTE FOR SOCIAL RESEARCH."

"The division of Scientific Research and Analysis," our guide is telling us, "uses campus-tested techniques in measuring the value of methods employed. Trained sociologists—experts in the field of inter-group tensions—are employed and based on findings, constant revisions of conception and approach are made."

Without pausing in his running account of AJC and ADL activities our guide pauses before another door on which is lettered "COMMUNITY SERVICE DIVISION."

"It remains for the Community Service Division"—pointing to the door—"to assure that this vast national program will reach every single one in the country."

Leading us to another door marked "SPEAKERS BUREAU", he continues:

"One means of accomplishing this is the maintenance of a Speakers' Bureau. . . which furnishes more than 7,000 Rotary, Kiwanis, and other types of audiences with speakers of national reputation, carrying the message of Democracy into individual communities. Spread coast to coast, the Community Service Division is subdivided into 14 regional offices, and maintains an additional 2,000 key men in 1,000 cities through the country."

"What do these 2,000 key men do?" we ask innocently.

"They helped handle more than 4,000 individual cases of anti-Semitism during the past year. The *American Jewish Committee* and the *Anti-Defamation League of B'nai B'rith* are forming a protective shield across the nation. . . The fight costs money. Full continuation of it requires contributions . . . I shall not insult your intelligence by repeating countless reasons why you should contribute to this year's *Joint Defense Appeal*. Suffice it to say that as JEWS you will want to give. As AMERICANS you can do no less. It is your duty!"

An example of the technique of Jewish exploitation of Jews is a letter dated July 7, 1962 on the letterhead of the *United Jewish Welfare Fund,* addressed to Jewish insurance underwriters.

The letter follows:

> "Dear Fellow-Underwriter:
>
> "May I apologize for our failure to contact you personally relative to your contribution to the United Jewish Welfare Fund? I know you will understand because we, like you, have a living to make.
>
> "Although the worthliness and the need of this cause need no amplifying, let me give you one example—the attached is a true and shocking story. It touches everyone of us, whether we are in Life, Casualty or any other type of insurance business. The anti-Semites who publish the dangerous filth described herein are well-financed. They have no trouble raising funds. But the source of funds to combat them—your United Jewish Welfare Fund—finds it much harder to get support.
>
> "We are critically behind schedule in meeting this year's minimum quota, not only to combat anti-Semitism, but to support such other agencies as: taking care of the Jewish needs of men and women in uniform; supporting over 30 of our local agencies, saving lives of Jews in Israel, Europe and the Moslem World.
>
> "Will you do your part? At this writing your contribution has not been received. I join with your colleagues in the Insurance Division in urging that you read the attached folder, then promptly make your gift to the United Jewish Welfare Fund—and make it generous enough to enable us to conquer the hate that threatens us all.
>
> "Your pledge card is enclosed. Sign it for the maximum amount, keeping in mind that you may pay your contribution in monthly or quarterly installments. Please take care of this matter today so that we may all go back to the business of selling insurance."

Enclosed with the letter is an expensive—and alarming—five page folder. In red and white ominous lettering against a black background is the legend "Violence

Against The Jew." Superimposed over a mass of wriggling arrow-pointed white lines is a red curling, snake-like figure. The overall effect is designed to be frightening. The recipient of the folder is led to believe that the drawing is the work of some sinister, blood-thirsty anti-Semite rather than the propaganda "art-work" of the *United Jewish Welfare Fund.*

Reproduced throughout the folder are the title pages of a number of booklets dealing with Jewish Questions. *Not a single title page reproduced indicates violence against the Jews.* The overall effect of the folder, however, conveys the terrifying idea that all Jews are in deadly peril.

The second page of the folder warns: "*Make no mistake: On every side there is danger to our homes and families.*" The word "*danger*" is in inch-high, blood-red quivering letters.

The psychological reaction to this sort of propaganda is obvious. The average uninformed American Jew is immediately confronted with visions of pogroms and mob violence—terrorized by the thought that the ordinary protections of government will be denied him—that only the Jewish agencies stand between him and doom!

V

We were back in the clear, clean air of America as the double doors marked *American Jewish Committee* and *Anti-Defamation League of B'nai B'rith* close behind us. We had just seen the inside working of a *private* espionage and propaganda agency; an agency organized with and maintained by private contributions; the nerve center of a world-wide net-work whose tentacles reach into every Gentile activity.

In the "Fact-Finding, Legal and Investigative Divisions" we learned of the organizations' second (and perhaps most important) activity—the collection of files on so-called "anti-Semites". We had a glimpse of the extensive rows of cabinets containing data on thousands of individuals who, for one reason or another, qualify by ADL standards as anti-Jewish, actually or potentially. YOUR name may be included.

The *Anti-Defamation League of B'nai B'rith* and the *American Jewish Committee* do not have any excuse whatever for their operations. Their secret agents spy upon American citizens. They penetrate the political field injecting racism into political campaigns. Through their multitudinous controls of the media of communication they are capable of destroying reputations and silencing all rebuttal. By *"book-stifling"* and the *American Jewish Committee* technique of "quarantine" (silent-treatment), critics are denied a public audience for either attack or defense.

The amazing part of the whole sordid story is the fact that Americans—including American Jews—know so little about it. Those who have had occasion to learn a little of ADL and AJC operations are fearful to do or say anything about them. Legislators who have some knowledge of the facts are fearful of taking any action because they well know that they would be smeared as "anti-Semites" in the next election. No newspaper will risk its advertising contracts by telling the story.

The *Anti-Defamation League of B'nai B'rith* is probably the largest and most efficient private gestapo in the world today and, without doubt, the largest of its kind in the history of the world. And—amazing as it may be—this vast interlocking system of departments, sections and divisions is devoted to but one issue—and only one issue despite propaganda to the contrary—political conquest in the name of *Racism!*

The international character of the network of Zionist organizations is obvious. Among the hundreds of American Jewish organizations flourishing in the United States today, only one stands out clearly as basically American. The *American Council for Judaism* has had the courage to proclaim its political loyalty to the United States, and its spiritual loyalty to Judaism. It has met with abuse and condemnation at the hands of the Zionists for its patriotism. Ignoring vicious attacks it dares stand for what is best for the United States rather than what is best for Israel. It dares plead justice for the Arabs.

We are beginning to understand something of the magnitude of the ADL's operations. We are beginning to appreciate its vast spy-network sprawling across the nation and throughout the world. Our imagination is staggered by its apparent control of the avenues of communications. We pause to remember that we are dealing with a *private* organization, financed by contributions wrung from American Jews—American Jews cut off from the healthy intercourse of American life by the alarm-trumpets of fear and suspicion.

We remember the provocative phrases of our ADL spokesman: "native fascists", "racial hatred", "anti-Semites", etc., and we suddenly recall that He who loved all mankind said: "*These Things I Command You, That Ye Love One Other.*" We ponder the psychological reaction of one who is branded "*a native fascist*" and a "*bigot*"; whether or not such a person is hardened in his bigotry or suddenly transformed into the quintessence of brotherly love. Robert Herrick paraphrased Ausionius when he declared that "*love begets love.*" It would appear that the ADL is more motivated by Econchard Lebrun-Pindare's harsh adminition "*let us be brothers—or I'll cut your throat*", than the gentle command to "*love one another.*"

The Fight to Save America

By SENATOR JACK B. TENNEY

Acceptance Speech as Vice Presidential Nominee, Christian Nationalist Party, Biltmore Hotel, Sunday, Sept. 14, 1952

There comes a time in the life of every man when he either succumbs to the hypocrisy of his generation or nails his theses on the door of the Castle Church at Wittenberg. The decision is all too often resolved by personal consideration; by the illusion of peace-of-mind and an understandable desire to avoid the tumultuous shouting and clamor of the market-place.

It is not an easy task to face continuously the barbs and arrows of the demagogues and political charlatans; to eternally bear the slander of those who have no better argument. It is particularly a difficult task when one has grown weary with years of fighting; heavy-hearted with the memory of futile crusades and hopeless causes. In the scales of decision these things weigh heavily. And—unless the hand of God intervene—the scales tip in favor of false peace and dishonorable comfort.

There have been times in the lives of each of us when we have believed that discretion was the better part of valor; when expediency was politically smart;—when self-interest was the best factor in our decision. It is always easy to succumb to these self-serving arguments—and the history of our time is replete with their disastrous results. The moral deterioration of political power, evident on every hand in the high places of government, and blatantly offensive in the spectacle of the Convention of our two major parties in Chicago, are examples of men motivated by expediency and self-interest.

History records the decline and fall of Nations through the moral decay of men who wielded political power in the arrogant and reckless assumption that the blessings they so impudently squandered were of their own genius. Headstrong, obstinate men; greedy, unscrupulous men;—sinister and ambitious men,—unrestrained by either the laws of God or man—have carried great civilizations into the abyss of oblivion — because their moral deterioration had infected the people.

In every generation God, in His wisdom and compassion, has set up warning signs and provided an instrumentality for salvation. In our time the warning signals are multitudinous,—and He has given us—Douglas MacArthur! (APPLAUSE)

When I was informed that Douglas MacArthur had been nominated for President of the United States;—that electors had been filed in many states—including California—and that I had been named as his running mate—I was indeed proud.

When I read the platform of the Christian Nationalist Party and realized that I was reading the words of General MacArthur, I knew that Divine Providence had intervened to give the American people another chance. (APPLAUSE) Here are the issues, in MacArthur's words, clearly defined; fundamental issues directly involving the very survival of the Republic. It is a document to which all patriots can rally!

I accept the nomination for the Vice Presidency of the United States and the platform of the Christian Nationalist Party!

I do so in a deep spirit of humility—and with a thorough understanding of the possible consequences to my political future. I have no fantastic notion that I will be elected. I know that the mud-guns of the Smear Battalion will be unlimbered for continuous broadsides; that the printing-presses of Stalin's little helpers will spew forth their venom; that the defamation of anti-defamation leagues will be released in torrents;—that planted "smear" will bloom in the columns of the press. But it won't matter—because it all has happened before. It will be as false and as untrue as it has always been.

We can be consoled by the fact that our people are becoming wise to the techniques of the Smear Brigades. It is not quite so effective today to answer an anti-communists' argument by calling him a "red-baiter" or an "anti-semite." The obnoxious and questionable activities of a private gestapo are not now so easily shielded by the false cry of "hate-Monger" and "bigot" as formerly. The public is slowly learning that these cries brand the crier with the guilt he would impugn to others. (APPLAUSE)

Yes—there will be cries of anguish from many sources—not the least of which will emanate from the throats of the smart New Deal Republicans who so cleverly sold the Republican Party down the river in Chicago. When the stockyard slaughter was over (APPLAUSE) there were those who laughed at the discomfort of the American people; laughed at them because "they had no place else to go." They were a little uncertain in the first excitement of their victory and are more uncertain now. (LAUGHTER) The Shadow of a Revitalized America—General of the Army Douglas MacArthur — like Banquo's ghost — still haunts their festivities, and as the shadow grows larger they are terrified, because they believed he died in the general slaughter at Chicago's Stockyards. (LAUGHTER AND APPLAUSE)

We must go up and down the land and tell Americans everywhere that MacArthur lives! That his principles will never fade away! Tell them that as long as there breathes a man or a woman who loves freedom, who loves God and country—MacArthur shall live! (PROLONGED APPLAUSE)

Every righteous cause is strengthened by faith in its righteousness. Every righteous cause has its Valley Forge and its night of despair. We who [illegible] dared to hope before Chicago now dare to hope again, because we have faith that our cause is right. (APPLAUSE) Douglas MacArthur has never turned a deaf ear to his country's call. If he should carry but one state in November, it is possible that Congress will name him the next President of the United States (APPLAUSE) and we may rest assured that the hero of Corregidor will answer that call! (APPLAUSE)

It is my considered opinion that wherever Americans have an opportunity to vote for MacArthur—whether it means writing in his name or stamping a cross—Americans will vote for MacArthur! (APPLAUSE) I am informed that this opportunity will be afforded the American voters of approximately 28 states!

Yes—it is quite possible that Congress may hear the voice of the people — the same voice that was shamefully ignored in Chicago.

This is one sufficient reason why I accept your nomination and join your crusade—to provide "some place for Americans to go;" (APPLAUSE) to provide for some of the American people an alternative to Tweedle-Dum Adlai and Tweedle-Dee Ike. (LAUGHTER)

Like our illustrious forebears we have been disposed to suffer while evils were sufferable; to go along as regular, loyal Democrats and Republicans and obediently vote the ticket when Convention chicanery and manipulation was over and forgotten. We were supposed to be "good sports" when our candidates were brushed aside; supposed to be "good losers" when the umpire counted us out. We were silenced by the psychology of a sporting event while the smart boys in the back room walked off with our two party system! After Willkie and a double dose of Dewey, we should be fully aware that we are not engaged in a sporting event! We are in deadly peril. Our Constitution, our freedoms; our very country hangs in the balance.

Like our illustrious forebears we, too, have come to understand that a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce us under absolute despotism. While we slept the usurpations multiplied. The final blow was the capture of the Republican Party.

These beginnings here tonight are proof certain that the cause of freedom and America is *not* irrevocably lost. With our backs to the wall we stand unafraid, sustained by the faith that supported George Washington and his ragged Continental Army at Valley Forge. (APPLAUSE) Of this faith is born confidence;—confidence that self-evident truths—though crushed to the earth—arise again in magnificent might.

We have been patient and long suffering. We have waited for a clear voice that might be heard above the bedlam; a voice speaking the language of Freedom; a voice that would drown out the droning of the barkers, the fakirs—the purveyors of quack medicines. Many of us had placed our hopes in the Party of

Abraham Lincoln;—the Party that stood and fought for Freedom. For twenty years the Republican Party has been cut of power while a coalition of *socialists, communists, planners* and *welfare-staters* have captured, controlled, and directed the Democratic Party. In desparate hunger for office some Republican candidates have sought to out-give and out-bid the incumbent demagogues; —to contest in elections on a "give away program;" selling the same fraudulent New Deal tonic and Fair Deal Snake-Oil. Our hopes have diminished as the proud banners of Republicanism dipped lower and lower; as the clarion tones of Republican battle-trumpets became a feeble echo of New-Fair Deal buglecalls. We have watched a long cavalcade of candidates and scanned reams of platforms;—watched and read with rising hope that soon dashed to the earth. As candidates and platforms have marched in review we have learned that they only add up to new betrayals;—a common design to destroy our liberty, violate our persons, our papers and our property.

The Republican Party was born at Bloomington, Illinois on May 29th, 1856. On this memorable day Lincoln parted company with the Whigs. He said: "We are in a trying time—it ranges above mere party—and this moment to call a halt and turn our steps backward needs all the help and good counsels it can get . . . We live in the midst of alarms; anxiety beclouds the future; we expect some new disaster with each newspaper we read. Are we in a healthful political state? Are not the tendencies plain? Do not the signs of the times point plainly the way in which we are going?"

Could Lincoln speak more truthfully or prophetically if he addressed these words to us today? (APPLAUSE)

Let us see what the Republican Party and our Republican leaders have done about *our* "trying time";—about our life "in the midst of alarms";—about our anxiety for the future;—about expected new disasters, and the plainly discernible signs pointing to national catastrophy.

We must admit that both Republican and Democrats joined to give us the Sixteenth Amendment;—the unrestricted power to lay and collect taxes on our income, "from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration."

Both Democrats and Republicans voted for taxes and funds to erect and maintain a multitude of offices, bureaus and boards, from which swarm an army of petty bureaucrats who harass our people and eat our substance. Both the Republicans and the Democrats have endorsed and voted for gigantic increases in governmental power over individual freedom and property, including our wages, our prices and our profits.

Both Republicans and Democrats now endorse and practice the principle of buying votes of minority pressure groups with subsidies and privileges at the expense of the nation's tax-payers and consumers.

We find Republicans joining with Democrats in condoning, on the one hand, and endorsing on the other, the expansion of the powers of the Executive Branch at the expense of the other Governmental Branches and the people, thus dislocating the delicate gears that control our checks and balances,—the safety valve of our freedoms.

You do not have to be an attorney or a student of the Constitution to know that many Republicans and New-Fair Deal Democrats have deserted Constitutional principles in favor of expediency and appeasement as they outbid each other in a desperate effort to win or retain public favor.

Our lives and our substance are scattered abroad with a lavish hand by Republicans and Democrats alike, in an insane desire to support and maintain international cabals dominated by socialist governments, thus compromising our rights and freedoms as Americans.

We must not forget that Republicans joined with Democrats in the creation of the United Nations Organization at San Francisco—and that Republican Senators joined with Democratic Senators in ratifying the Charter; — thus, under Article VI, Section 2 of the Constitution, making its provisions "the supreme law of the land." Neither Party has arisen in indignation at the subjection of our flag, our finances and our freedom to the sovereignty of the socialist minded United Nations Organization and its sundry agencies. Both Republicans and Democrats have bowed abjectly to the loss of Congressional power to declare war, and both have watched a Military Commission of the alien United Nations Organization, — containing delegates of enemy nations,—send American boys into battle without hope or promise of victory.

Yes,—we have watched in vain for some indication of concerted Republican courage and straightforwardness. Some of us believed that love of country and freedom might stir the minds of Americans in high public office to effective action;—that a chief executive, who, in defiance of the Constitution and the Congress plunged the nation into a fruitless war, would be impeached by the men whom we had elected to represent us;—men who had sworn to uphold and defend the Constitution. But neither party moved for impeachment;—Republicans, for the most part, as silent and inactive as the Democrats.

Yes, candor compels us to admit that the Republican Party has also been attracted to the flesh-pots of Egypt;—that many Republican leaders have grown weary of the wilderness of principles and yearn for the warm tents of office and the temples of false gods.

In his Bloomington speech of nearly a hundred years ago

Lincoln observed that "the party lash and the fear of ridicule will overawe justice and liberty. It is a singular fact," he said, "but none the less a fact, and well known by the most common experience, that men will do things under the 'terror of the party lash that they would not on any account or for any consideration do otherwise." We believe we know a little of what Lincoln had in mind; we know something of the party lash; something of the party machine;—something of tthe fear of ridicule that overawes justice and liberty. We know that honest opposition and the exercise of freedom of action in party affairs is often met with violent and groundless accusations; with ridicule and smear. Honest difference of opinion is silenced as "disunity", while the exercise of franchise is labeled "hate-mongering." We know that a Republican candidate for office oftimes signs his political death warrant when, in good conscience, he opposes the will of the machine. To stand openly and honestly against the machine is unpardonable in party affairs; — an act that will not go unpunished. Support will be withheld; — while the wolf-packs of the opposition, encouraged by the house-organs of the machine, destroy the impudent dissenter. Yes, we know something of the party lash,—we know now that Senator Robert Taft has felt its sting—and we know that otherwise good men in public office have felt its threat;—recognized its power,—and succumbed to its fear. Justice and liberty have been the real victims, while national catastrophe promises to be the net result.

We do not mean to blanket all Republicans,—nor all Democrats for that matter,—in our general indictment. We honor those statesmen in both major parties who have stood firm on the principles of the Constitution;—great and steadfast men who, all too often, have gone down to defeat and apparent political obscurity while sticking doggedly at their guns and facing the enemy. Each passing day of history adds to the greatness of that intrepid Republican, President Herbert Hoover, (APPLAUSE) who calmly but futilely stood guard at the portals of our Republic, while the frenzied multitudes, fired and ecouraged by the demagogues and Pied Pipers, stormed the citadels of our liberties. Deserted, smeared, ridiculed and lampooned, yet uncompromising and unappeasing, he stands as the greatest Roman of them all. (APPLAUSE)

There are others;—many, many others. These men stand for America before they stand for the rest of the world; they oppose socialism, whether it be called communism, New Deal, Fair Deal, the Welfare State or just plain Social Progress. They believe in free enterprise; in a free economy, and in a free people. They are men like Senator Joseph McCarthy (PROLONGED APPLAUSE) who believes containing communism, like charity, should begin at home, (APPLAUSE) and that the American State

Department is no place for Stalin's agents and stooges. (Applause)

And it appears that the good people of Wisconsin have correctly interpreted "McCarthyism" as Americanism — (Applause) in spite of Eisenhower, Nixon and Stevenson! (Applause) In case there be any doubt in anyone's mind where I stand on Joseph McCarthy — I say God bless him and give us 95 more just like him in the United States Senate. (Applause)

We have watched other nations travel down the dark road to socialism; — to slavery, povery and degradation. You and I have watched the unmistakable steps in the same direction taken by our own government. Many of us have stood by in unspeakable terror, transfixed by the paralysis of the nightmare,—unable to cry out; unable to move.

A few of us know that those who would destroy American freedom are not squeamish about the means to the end;—not in the least concerned about the vehicle employed. All pressure groups have been used and will continue to be used,—and no false party loyalty is maintained in this process. Anything, anyone, any party,—that advances the program of socialism is on the list,— or they can get on at a moment's notice. To those who would play God; to those who have planned our destiny, it makes no difference whether New Deal Democrats or Social Progress, New Deal Republicans hold office. It is only important that the socialist program go forward;—that men in public office do the will of the socializers. Compromise after compromise does the job little by little and, as some one has well said, "When the political morphine habit has taken hold, a majority of the people no longer care for self-respecting independence and are willing to sell their last threadbare garment of personal freedom for soothing promises of security." The planners of internationalism, World Government, and the Welfare State want men in public office who will compromise; weak men who will be more interested in *holding* office than performing the duties of office;—men who will "play ball"—and assist in the traffic of political narcotics.

It is the practice of political compromise that has destroyed our great political parties. We have been taught to believe that compromise is the secret of practical politics and successful legislation. This, perhaps, is true when we are speaking of routine politics and ordinary legislation concerning roads, flood-control and kindred matters. There is nothing wrong with that kind of compromising. But when it comes to your freedoms and mine; when it comes to the independence and sovereignty of our country;—then we say there is no right in any public official to compromise. (Applause) These are matters upon which there can be no difference of opinion. Those who compromise these things betray their oath of office — and should be impeached. (Applause)

There are those who believe that everything can be accomplished by the enactment of a statute;—that all things for all men are possible if we just have a law to cover the situation. It makes no difference to the planners and the Welfare-Staters that their proposals would be criminal in the absence of statutes;—that robbing Peter to pay Paul, for instance, when done by Tom, Dick and Harry, instead of the Government — sends Tom, Dick and Harry to the penitentiary. Abraham Lincoln had something to say about bogus laws. He said that "a gang of Missouri horse-thieves could come into Illinois and declare Horse-stealing to be legal." He was pointing out that though you made horse-stealing legal you didn't, by the process, make it moral. Eighty years after Lincoln, the Missouri horse-thieves came to Washington and made horse-stealing legal. (LAUGHTER AND APPLAUSE) Highway robbery had already been legalized by the New York, Harvard gangs but the Missouri boys did right well with what had been overlooked. (LAUGHTER) They might have made these crimes legal, but you and I know they didn't make them moral.

Making people prosperous, happy and virtuous, attending to their housing, education and sundry needs costs a lot of money. You've got to get it somewhere so you have to take it away from the people. You don't dare do it with a gun, so you pass a law. It is necessary, therefore, to continually increase taxes. If the people don't have enough to tax you merely raise prices and wages — and, of course, increase taxes. If this process brings about inflation this complication is easily taken care of by more inflation. And, of course, a further increase in taxes. Full employment can always be achieved by either a war or a police action — and as long as the blood and muscle of American youth holds out—the Welfare State can be kept afloat.

You and I know that it is a fool's paradise; that it is a bubble that must burst with tragic consequences!

It is only part of the story, however. The other part comes under the heading of Internationalism. It embodies a strange insanity that calls for National suicide; surrender of sovereignty; super world government. Its virus is no respecter of political faiths; — it is now in the blood stream of both major parties. The infection is normal in socialism and communism. The epedemic probably started in the State Department and rapidly spread in every direction. It is symptomatic that its victims run high fevers when confronted with purely national problems. They are apt to become violent when asked to consider American interests before foreign interests. On such occasions the victims of internationalitis invariably cry out in feverish scorn, calling all and sundry "Isolationists." During the critical stages of the disease the victim believes that this frenzied name-calling completely devastates all those about him who show solicitation for home and country.

No cure has been found, as yet, for this internationalist disease. For a long time it was believed that only New Dealers were subject to its virus. Socialists and Communists were the natural carriers — and for a long time they didn't get too close to self-respecting Republicans. But our case histories now disclose that this is no longer the situation. The bug has stricken Republicans in many parts of the country. It has been traced to Wendell Wilkie, — who probably picked it up while he was a Democrat. (LAUGHTER) He undoubtedly spread the contagion among Republicans along with his "One World" fever. Reliable reports indicate an alarming spread of the disease among Republicans in the New England States. It has become particularly prevalent in New York which probably accounts for so many Republicans from that state inside the Fair Deal Institution. So we now must admit that the disease has crossed party lines. Ike and Adlai are said to be incurable. (LAUGHTER AND APPLAUSE)

The United Nations Organization has not brought peace to the world—and you and I know it will *not* bring peace to the world. (APPLAUSE) There were those, no doubt, who honestly and sincerely believed that it was the solution to the problem of war, and there were others who merely *hoped* that it would be the solution. Students of socialism and communism knew better;—knew that the combination of socialist and communist nations with capitalist United States in a world organization meant one of two things: abject surrender on the part of the United States to the socialist-communist bloc with the ultimate victory of world communism, or continuous blood-and-wealth draining United Nations police actions and sovereignty encroaching demands that must inevitably bring about the destruction of America and the victory of world communism. The possible third alternative was — and still is — the awakening of the people of the United States and the dissolution of the United Nations. (APPLAUSE) The cunning dialectical brain-trust in the Kremlin anticipated this possibility and the Soviet Union is prepared for it. Stalin knows that every year, every hour, every minute of United States participation in the United Nations weakens the United States financially while destroying its prestige abroad. (APPLAUSE)

We must remember that the United Nations Organization is not, in any sense, united. We pay nearly forty percent of the entire cost of the organization although there are sixty member nations. While the United States has now sustained about one hundred and twenty-thousand casualties—about twenty-thousand dead — a handful of member nations collectively have contributed less than twenty-five thousand soldiers with very little equipment. What's "united" about that? (APPLAUSE)

Eventually the American people will awaken to this gigantic hoax and do something about it. The facts will be driven home and a gullible and trusting people will indignantly learn that the Korean "police action" has been our war alone against the communists of North Korea and China,—and against the Soviets, sitting in the Counsels of the United Nations, calling the plays, dictating the policies and strategy for the conduct of the war.

The people of the United States have never had an opportunity to pass on this question of internationalism; on World Government, the United Nations Organization, or the global give-away program. Dewey made no campaign against New or Fair Deal policies in 1944 or in 1948. Consequently the people had no opportunity to debate the issues and had no chance to decide them. The Internationalists and the Socialists do not want them debated or decided in this presidential year.

You don't have to look too closely at Eisenhower and Stevenson to learn that they are cut from the same cloth to the same political pattern. (APPLAUSE)

Both men are committed to virtually the same program; to the same domestic and foreign policies.

Both are political accidents. (LAUGHTER AND APPLAUSE)

Both were first proposed for the Presidency by Harry Truman.

Both were promoted for the Presidency by Boss Jake Arvey; Ike in 1948, Adlai in 1952.

Both insisted that they be drafted for the nomination, although both connived and maneuvered to insure their selection. (APPLAUSE)

Both have declared their unfitness for the Presidency. (APPLAUSE)

Both have been closely identified with the Roosevelt and Truman administrations, although both are now trying to disassociate themselves from Harry.

Both approve of the surrender of American sovereignty to a world authority.

Both are all-out supporters of the United Nations.

Both are firmly behind the Marshall-Acheson Mutual Security policy of propping up the European economy by lavish outpourings of American funds.

Both are for the commitment of American troops, as well as money, to European defense.

Both are willing to acknowledge that mistakes have been made by "Washington" in the Far East, but neither has any concrete plan for ending the war in Korea.

Both are for a bi-partisan foreign policy.

Both are for reciprocal foreign trade pacts.

Both are for a bigger, better and broader social security program.

Both deplore the "mess" in Washington. (APPLAUSE)

Both denounce corruption in the Federal establishment and promise to root it out, but both are reluctant to name names.

Both are for F.E.P.C., but preferably through State action. Both have indicated that if the States fail to act, they would support Federal intervention, although both are deliberately vague about committing themselves on details.

Both endorse a "middle of the road" policy.

Both are against inflation.

Both are for prosperity.

Both are for peace. (LAUGHTER AND APPLAUSE)

Both are against bigots.

Both are against "McCarthyism."

Both are against communism but both have condemned loyalty investigations.

And so on *ad nauseam.*

Some one has pointed out that there *is* a difference between the two men. Ike wears silk sox, and Adlai wears nylons! (LAUGHTER AND APPLAUSE)

And so the American people have a choice between silk and nylon sox!

Many Americans, however, will now have an opportunity for a real choice. They will be able to vote for Douglas MacArthur. (APPLAUSE)

And so we go on from here, confident in the ultimate victory of our self-evident truths; proud to be Americans;—proud to stand where our forebears stood;—unafraid and uncompromising on our basic principles.

We must reaffirm our faith and confidence in the American system of free private enterprise, and our continued opposition to the welfare state, to socialism under any label, and to its ideological blood brother, communism.

We must stand firmly for our own country, first, last and always. (APPLAUSE)

We must raise our voices in protest against the international insanity that is impoverishing us and devouring the inheritance of our children's children.

We must demand victory in Korea or withdrawal of American troops. (APPLAUSE)

We must demand that our military alliances be with nations of good will who are ready, able and willing to fight for freedom with us, (APPLAUSE) without being bribed into doubtful loyalty. (APPLAUSE)

The road ahead will be dark and difficult. There will be terrifying shadows lurking along the way and many timid souls will turn back in fear and trembling. The beacon lights of information and communication will be denied us. Pitfalls, traps and snares will be cleverly concealed at every mile post but we will not be afraid. (APPLAUSE)

We are not alone. Across the broad reaches of this fair land of ours there are millions of fine Americans thinking as you and I; praying for this opportunity you are giving them. They have watched, as have you and I, the crimson tide of Socialism rising higher and higher to breach the ramparts of our freedom, and they, too, see the red glare of communist tyranny blood-staining the blue heavens of liberty. They are of every race, color and creed—and they will join us. In nearly every town and hamlet, north, south, east and west, there are grief stricken mothers and widows who will never again see a loved one who died without promise or hope of victory in far-away Korea.

Yes, across our rolling plains, in our majestic mountains, in our coastal cities, in industrial centers and on the farms, there are millions of Americans who still believe that government is a creation of man and that its single function is to maintain justice. They have been praying and waiting for someone to again raise high the Stars and Stripes and relight the torch of liberty. Millions of these Americans choked our roads and lined our streets when MacArthur came home from Japan—and when they heard his voice and drank deep of the wisdom of his words,—they knew that God had heard their prayers. (APPLAUSE)

So we are not alone!

General MacArthur has asked the American people: "Are we to preserve the religious base to our origin, our growth and our progress or yield to the devious assaults of atheistic or other anti-religious forces?"

We are answering tonight that we will not yield! That we are determined to preserve our religious base, our American culture and our American tradition! (APPLAUSE)

He has asked the American people: "Are we going to maintain our present course toward state socialism with communism just beyond or reverse the present trend and regain our hold upon our heritage of liberty and freedom?"

And we are answering tonight that we intend to stop the trend toward socialism and communism!

And finally, we,—and millions like us—are answering tonight that, with God's help, we will do these things by electing Douglas MacArthur the next President of the United States!

Prolonged and Continuous Applause.

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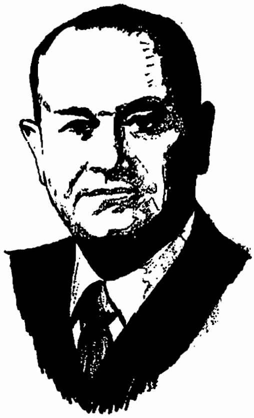

Senator Jack B. Tenney
(1898-1970)

(drawn for me by my friend Josef Tamaliūnas,
an Australian of Lithuanian descent
who passed away in 2005. —RAB/STM)

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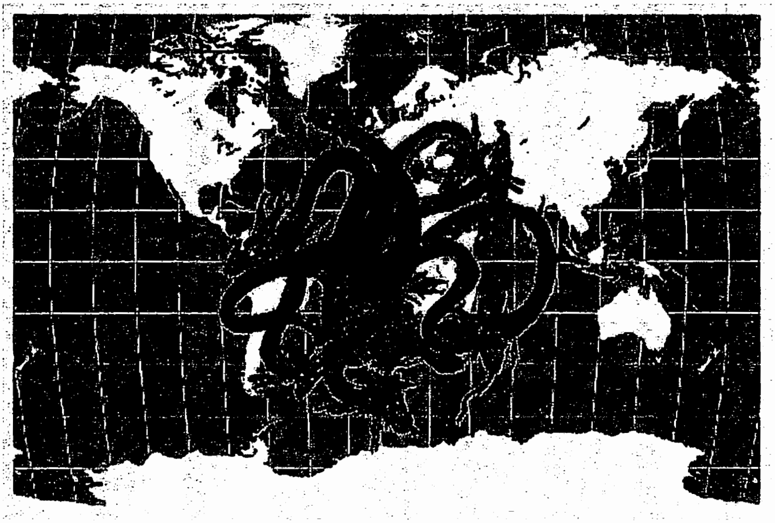
The Zionist Network



Senator Jack B. Tenney

ZIONIST NETWORK

A TENNEY REPORT

By Senator Jack B. Tenney

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ZIONIST NETWORK

Senator Jack B. Tenney

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INTRODUCTION

By FRANKLIN HICHBORN

William IX, Landgrave of Hesse-Cassel, had a hobby. He collected rare coins. Mayer Amschel, perhaps the ablest of his subjects, a pawnbroker of Frankfort-on-the-Main, had ambition to walk with kings. Studying his monarch for the most likely approach, he decided upon William's hobby. He accordingly offered the Landgrave scarce coins. An association developed which proved most advantageous alike to monarch and subject.[1] When, for example, the Landgrave rented the Hessian mercenaries to George III of England to fight against the American patriots of our Revolutionary War, Amschel handled the financial arrangements.[2] When William fled before the approach of Napoleon's armies, he entrusted his state papers to Amschel for safekeeping.[3]

As Amschel waxed wealthy under the favor of his patron, he repainted his green pawnbroker's sign, a huge shield, red, ("Zum Rothen Schild") and the people began calling him Rothschild.[4]

The Rothschilds opportunity came with the Napoleon wars. They financed England largely. And they made England pay generously for it. Dr. David Starr Jordan, first President of Stanford University, tells us, on the authority of the Jewish Encyclopedia, that they made a broker's profit four times on the 80,000,000 pounds sterling of gold bought for use in Wellington's campaign: on the sale of the gold to Wellington; on the sale of Wellington's paper; on the repurchase of the gold from Wellington; and on the sale to Portugal of the gold bought back of Wellington.

Nathan Rothschild, ablest of Amschel's five sons, established himself in London. His four brothers he placed, respectively, in Frankfort, Paris, Naples and Vienna. The first rule of their management was that

> "The different banks should each act in the common interest, regardless of the purposes of the nation in which it might be placed."[5]

In this way a financial network was established that eventually encompassed Europe.

The end of the Napoleonic wars found the Rothschilds entrenched to exploit their opportunities. For example: Austria after the war attempting to put her finances in order, retire her paper money, and reduce the public loan, required ready money. Her share of the French indemnity was payable over a series of years. For generous discount the Rothschilds advanced the indemnities.[6]

And then Austria experienced what in our day is called "the terrible power of the purse." The brothers Amschel and Solomon Rothschild demanded as their reward, titles of nobility.

The demand met with prompt refusal from Privy Councilor Baron von Lederer. He reported to Emperor Francis that the Rothschilds had been well paid for their services, and recommended:

> "Personally, I consider that the most suitable thing would be that your Majesty should make a gift to each of the two brothers Rothschild, a gold snuffbox bearing your Majesty's monogram in diamonds. Count Stadion (who had recommended granting the titles) might be consulted as to the monetary value of the gifts."[7]

Nevertheless, the brothers Rothschild got their titles of nobility. Soon after England and France conferred titles of nobility upon the other Rothschilds. And their network was extended until all Europe, Asia and part of Africa were involved in its meshes. Dr. Jordan declares, in his "*Unseen Empire*": "The Sassoons were the Rothschilds of the Orient. Their influence dominated in finance from Yokohama to Bombay." Jordan quotes Powell as stating, "In Egypt he (Baron Cassel, International Banker) is (1909) more powerful than the Khedive and the British Consul-General rolled into one." Jordan points out that the international bankers group "are allied to one another by close ties of blood, marriage and business" — a network which he described as "*The Unseen Empire of Finance.*"

Of that Unseen Empire, E. Alexander Powell declared in *The Saturday Evening Post* for June 19, 1909:

> "The European peoples are no longer under the Government of the respective nations. They have passed under another scepter. They have become the subjects of another Power — a Power unseen but felt in palace as in cottage, in Russia as in Spain, by every parent and child, by every potentate and every laborer. No nation on the European continent has any longer an independence that is more than normal. The political autonomy of every one of them has been surrendered to the will of a despotism before which every kingdom and empire and republic fawns in the most abject subserviency."

England he described as "From being the most independent sovereignty that ever existed in the world, has become but a province in the unseen empire." France he described as "shackled hand and foot with the chains of her overwhelming debt." Germany he declared "dares not take any important step — to colonize in China or the Cameron, to build a warship, to dig a canal, to contract for a new rifle, to sign a treaty — without making petition to the occult Powers of Money who rule and reign."

The influence of that network of finance was felt in our United States, even though our national debt was then negligible, less than one billion dollars. Powell states "that every (then of 1909) egg that is laid in the Balkans for European consumption, every yard of cloth, every rifle, every jacknife that is sold south of the Danube, pays a toll to the fortune of the shrewd old Baron (Maurice de Hirsch)."

Declares the late Dr. E. A. Ross, in dealing with Jewish opposition to American immigration laws in his "*The Old World in the New*" (1914):

> "Although theirs (the Jews) is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill. The power of the million Jews in the metropolis (New York City) lined up the Congressional Delegation from New York in solid opposition to the literacy test. The systematic campaigns in the papers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the *National Liberal Immigration League* and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the

> **Baron de Hirsch Fund,** the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. In order to admit their brethren from the Pale, the brightest of the Semites are keeping our doors open to the dullest of the Aryans." (Boldface supplied.)

Dr. Jordan, in his "Unseen Empire," attributed this network of the power of the purse to the war debts that had been saddled upon the European peoples. But he anticipated no further war. "The (International) Bankers of today (1914) hold Europe in peace," he declared, "because indeed they hold Europe." Israel Zangwell, the Jewish writer, had four years before (1910), in his Italian Fantasies, given expression to the same thought. "In the security necessary for international investments," he wrote, "lies the prime hope of world's peace. . . . The Jews, the original missionary people in whom the families of the Earth were to be blessed, have made the millennium possible by the creation of the Bourse."

And then came two World Wars which increased the war debts of Europe thirty-fold, and left our theretofore practically debt-free United States with a war debt of 256 billion dollars.

During the years of development of this world-encircling financial network important changes were taking place among the Jews of Western Europe and of Russia.

In Western Europe, Moses Mendelssohn, a Jewish scholar and philosopher, held that the unfortunate barrier between Jews and non-Jews was that the "Jews had erected about themselves a mental ghetto." He advocated leading the Jews "out of the mental ghetto into the wide world of general culture."

Mendelssohn's objective was opposed by Jewish leaders of his time. He died in 1786, discredited by the leaders of his own people.

However, with the awakening of the nineteenth century, Mendelssohn's ideals gained support among all classes of Western European Jews. Their leaders achieving civic equalities disclaimed that Israel was a nation within the nations; declared that Israel existed only as a religion. [8] Their attitude is well expressed here in America by the *American Council for Judaism*, of which Rabbi Elmer Berger of New York is Executive Secretary, which declares:

> "We believe American of the Jewish faith are and want to be individual American citizens — not members of a separate block or a segregated 'Jewish peiple.'
>
> "Nationality and religion are separate and distinct. Our nationality is American. Our religion is Judaism. Our homeland is the United States of America. We reject any concept that all Jews outside of Israel are in 'exile.' "

In Russia a very different situation developed. Early in the Christian era, the Khazars, non-Semite Mongol-Turkish tribes, had been driven westward from Central Asia. They conquered the territory now Southern Russisa and established the powerful Khazar Kingdom.[9] About the sixth century they adopted Judaism as their religion. Their descenants are now generally known as Russian Jews. In Russia they maintained a state within a state, unassimilated, separate. Rabbi-governed, they had no intention of becoming Russianized. In the nineteenth century, a Jewish scholar, Isaac Baer Levinsohn, undertook to do what Mendelssohn had attempted in Europe a hundred years before, break down the "mental ghetto" which kept the Jews out of "the wide world of general culture." He failed as Mendelssohn had failed. With the nineteenth century awakening, Czar Alexander II, in an attempt to solve the Khazar problem, relaxed all restraining regulations. His Khazar subjects of the Jewish faith were free to travel without restrictions; schools and universities were open to them. They did not respond as the Czar had hoped. His assassination, in which Khazars were held to be involved, revived "a latent anti-Semitism." Many Khazars fled Russia for Western Europe and America.[10]

In Russia the Khazars divided into three groups: A small minority following Levinsohn's policy to abandon the "mental ghetto" which kept them apart from their fellow countrymen; and two groups made up of the younger Jews, one of which advocated overthrow of the Czardom; the second, the establishment of a Jewish State in Palestine. The attitude of older Jews was that if revolutionary sons were right, all would be happy in Russia, and if Zionist sons were correct, they would go to Palestine, so all would be well either way.[11]

Out of the first group came triumphant Communism, which overthrew Russia; out of the second came triumphant political Zionism, eventually established by the Western Powers, collaborating with Communist Russia, in the State of Israel. Mr. Benjamin H. Freedman, an outstanding American of the Jewish faith, declares in an article in *The National Economic Council* Letter for October 15, 1947, that the Eastern-European Jews "form the Zionist group practically in toto," and have "neither a geographic, historic or ethnic connection with either the Jews of the Old Testament or the land known today as Palestine."

Theodore Herzl's *"The Jewish State,"* published in 1896, became the Zionists' bible. In Western Europe, however, the movement met strong Jewish opposition. When the call for holding a representative Zionist Congress at Munich on August 25, 1897, was issued, the leading Rabbis of Germany issued a protest against such a gathering. The Jews of Munich publicly objected to the Congress being held in their city. The Zionists accordingly changed the meeting place to Basle, Switzerland. The 197 delegates in attendance, most of them from East of the Danube, undertook to commit the Jews of the world to Zionism.[12]

In England, Messrs. Alexander and Montefiore, Presidents respectively of the *Board of Deputies of British Jews* and of the *Anglo-Jewish Association*, sent a manifesto to the *London Times*, stating that the theories of political Zionism undermined the religious basis of Jewry, and declaring that:

> "Establishment of a Jewish nationality in Palestine, founded on the theory of Jewish homelessness, must have the effect throughout the world of stamping the Jews as strangers in their native lands and of undermining their hard-won positions as citizens and nationals of those lands."[13]

Against this Jewish opposition the Zionists had the support of the world-circling financial network which Dr. Jordan so graphically described as the Unseen Government. When Herzl's strong supporter, the Eastern leader of the network, Baron de Hirsch, died, Herzl wrote in his diary: "Hirsch dies and I enter on negotiations with princes." He did. Zionists began to play the game of practical politics. Their network of organizations encompassed the United States, England, and most of the continent of Europe. In our own country related organizations developed. Back of them all is the terrible power of the purse. And woe to Jew or Gentile, politician or industrialist who attempts opposition. Declares Mr. Benjamin H. Freedman in his article quoted above, that such opponents:

> ". . . will be smeared. They will be slandered. Already Zionists have been able to bring about economic ruin of many Christians and Jews who have dared challenge their right to claim Palestine for a Jewish national home.
>
> "By holding the threat of being called 'anti-Semitic' over men engaged in public or business life, they have been able to stifle opposition — even among American Jews such as the writer, who have no interest in forming a Jewish state but wish only to live and die as good Americans."

The network of Communist groups are too notorious to require elaboration here.

The ramifications and influence of the network of Jewish organizations, both in England and our own country, are difficult for Americans to understand or credit. For example:

The British Government wrote the international banker, Lord Rothschild of England, that it would support the Zionists in establishing them in Palestine. The letter, dignified as the "Balfour Declaration," was publicized as a declaration of British Government policy, written by Lord Balfour. As a matter of fact, the original draft was prepared by prominent English Zionists. It was then sent to Washington for the approval of American Zionists headed by the then Justice of our Supreme Court, Louis D. Brandeis, and edited by them. (See "*The Great Betrayal*" by the Zionists Rabbi Stephen S. Wise and Jacob de Haas.) As de Haas puts it in his biography of Brandeis, the American Zionists made "most necessary revision." The revised letter was submitted to President Wilson for his "consent and approval," who, through Colonel House, authorized cabling to the British Government the version which the American Zionists and President Wilson had approved. (See de Haas' *Biography of Justice Brandeis*, Page 92.) It was then sent to Lord Rothschild as a declaration of policy by the British Foreign Office, to be published to the world as the "Balfour Declaration."

The concluding lines of this letter to International Banker Lord Rothschild read:

> "I (Balfour) should be grateful to you (Lord Rothschild) if you would bring this declaration to the knowledge of the Zionist Federation."

The Zionists on both sides of the Atlantic had been working on the letter for months. Commented Jeffries in his "Palestine the Reality": "Nothing more cynically humorous than the final lines of this letter ("Balfour Derlaration") has ever been penned."

Zionist Jews subsidized Vincent Sheehan to go to Palestine and write articles (propaganda) for them. When Sheehan found what Palestine conditions actually were, and what he was required to write, he returned the subsidy and refused to write the articles.

He then attempted a series to inform Americans of what was going on in the Holy Land. The *New York World* printed the first of the series.

Sheehan tells us in his "Personal History," chapter on the Holy Land, that a Zionist demonstration against *The World* resulted. He learned that 3,000 letters of protest from Jews had been received by that paper in a single day. He states that he "did not want to get any of my unfortunate papers into trouble with their Jewish readers and advertisers." The revealing articles were discontinued.

Such experiences do not make for the freedom of the press in these United States.

The late James Forrestall, as Secretary of Defense, found that America's support of Zionist aggression in Palestine was losing our country the century-long confidence, respect and friendship of the Christian and Moslem Arabs. This endangered our access to Eastern oil, vital in case of war. He found further that the Democratic and Republican parties were bidding against each other for Zionist campaign contributions and blocs of Zionist-controlled votes. In the interest of the security of our country, not to say honor, he attempted to bring this bidding to an end. He failed. In his published Diaries he tells why.

His Democratic associates objected because very large sums had been received from Jewish (campaign) contributors (Page 309): many such contributions were made with the distinct idea that the givers' views would be considered in dealing with the Palestine question (Page 345); that without Jewish support, the Democrats might lose New York, California and Pennsylvania (Page 363).

On the Republican side he found the leaders holding that the Democrats had used the Palestine question to their advantage and that Republican leaders thought themselves entitled to do the same thing (Page 347).

Douglas Reed, authority on Near East conditions, in his "*Somewhere South of Suez,*" accounts for the success of Zionism with the charge that Statesmen of the Christian West have "Zionist halters round their necks." Critics of Zionist activity, Jew or Gentile, and opponents of Communist infiltration and activities, are misrepresented, "smeared," villified. Defense Secretary James Forrestal was driven to his death. Charles A. Lindbergh, a national hero, popular and beloved, warned against alliance with Communist Russia and named the groups planning to involve us in World War II. He was driven from public life at a time when his exceptional abilities were most needed. Currently, General Douglas MacArthur, Congressman Harold Velde, Senators William E. Jenner, Joseph McCarthy and Pat McCarren are subjected to the same smear attacks. Declared Senator McCarran in a speech before the Senate:

> "It would be easy for me to stand mute. I cannot do so. No man in or out of this body would relish the vilification and attack to which I have been subjected, but if I must choose, as I have chosen, between the vilification and attack, and yielding to that which I know is wrong, that which I know is detrimental to the best interests of the nation which I have tried faithfully to serve, then I welcome the vilification and attack."

When Zionist terrorists assassinated Count Folke Bernadotte and his assistant, Colonel Serot, Dr. Felix Morley, as "solemn warning," stated in Human Events for September 22, 1948:

> "The cold-blooded murders of Count Bernadotte and Colonel Serot in Jerusalem, by gunmen in Jewish uniforms, is more than a horrible crime . . . It also is a solemn warning to those Americans who unconsciously helped to set the stage for that appalling outrage."

Such conditions could not exist without vast and far-reaching organizaion of Jewish peoples. To be sure, there is Jewish opposition. But, as Dr. Morley points out, "the Jews, who regard themselves as Americans first, and Jews afterwards, appear to be fighting a losing battle. If so, it is a tragedy — for everyone concerned."

Senator Jack B. Tenney has presented the network of Jewish organizations in a way that his fellow citizens, with vague knowledge of its activities, can appreciate its far-reaching ramifications and tremendous influence. That that influence has been unfortunate for the American people stands out clearly and is sustained by the record. Senator Tenney's is a public service of immeasurable value.

June 12, 1953
Santa Clara, California

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(1) *"The Rise of the House of Rothschild,"* Count Egon Caesar Corti.
(2) *"The Unseen Empire,"* Dr. David Starr Jordan.
(3) *"The Rise of the House of Rothschild."*
(4) *"The Unseen Empire."*
(5) *"The Unseen Empire."*
(6) *"The Rise of the House of Rothschild."*
(7) *"The Rise of the House of Rothschild."*
(8) Rabbi Elmer Berger's *"A Partisan History of Judaism, the Jewish Case Against Zionism"*; also Douglas Reed's *"Far and Wide."*
(9) *"The Iron Curtain over America,"* John Beaty. Recognized authorities, Jew as well as Gentile, agree on this point.
(10) Reed's *"Far and Wide."*
(11) Reed's *"Far and Wide."* Reed draws heavily on Dr. Chaim Weizmann's *"Trial and Error."* Weizmann, Zionist leader, exercised almost hypnotic control over Lloyd George, Lord Balfour and other English leaders of the World War I Period. See Jeffries' *"Palestine the Reality."*
(12) Rabbi Elmer Berger's *"The Jewish Dilemma."*
(13) Jeffries' *"Palestine the Reality."*

"When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; and at the same time, when we rise, there rises also our terrible power of the purse."

Theodor Herzl, The Jewish State

I

AMERICAN JEWRY

American Jewry is probably the most tightly organized segment of humanity in the world. It has been estimated that there are no less than twenty-five thousand individual clubs, societies, groups and synagogues in the United States alone. Less than four thousand of them are synagogues. Better than one hundred million dollars are contributed annually by American Jewry for the support of these organizations.

American Jewry may be said to be composed of three distinct groups: Spanish, German and Russian. Most authorities are agreed that only the Spanish and German Jew are ethnically Hebrews; that the Russian Jews are the descendants of the Khazars, a Tartar tribe converted to Judaism in the eighth century.

The Spanish Jews

The first Jews to settle in the American Colonies came originally from Spain and Portugal. Some of them came directly while others came via South America. They are known as *Sephardic* Jews. They settled first in New Amsterdam (New York) in 1654 but soon spread to other towns along the Atlantic coast. At the close of the Revolution there were not more than 3000 Jews in the United States, and until 1815, nearly all were of Spanish origin.

Many of the *Sephardic* Jews were wealthy for their time, while others were peddlers and small merchants. All of them were imbued with something of the pride of the Spaniards and considered themselves the aristocracy of Jewry. By 1815 *Ashkenazic* (Polish-German) families were settling among the *Sephardic* Jews, and though they were permitted to attend the established synagogues the Spanish Jews held themselves apart from them and frowned upon intermarriage with them.

The German Jews started to arrive in 1815. Although *Sephardic* leadership continued until 1830, Jews of Germanic origin constituted the majority of the approximately 10,000 Jewish population of that year.

Synagogues and cemeteries were the chief concern of the Spanish Jews. Hebrew schools were established as early as 1731. Burial and charity societies were organized and incorporated in 1832 and 1846.

The Spanish Jew, cultured and proud, appears to have integrated himself into the life of the Colonies and later into the life of the Republic. Escaping from persecution in Spain and Portugal, he seems to have been received, for the greater part, with cordiality.

The *Sephardic Brotherhood of America* was incorporated in

1915 for the promotion of the economic, social, educational, and religious welfare of its members. Its president is David N. Barocas and its executive director is Hyman M. Nadjari. Its official publication is *El Hermanado.*

The *Central Sephardic Jewish Community of America* was incorporated in 1941 for the promotion of the culture, religion, and welfare of *Sephardic* Jews. Its president is Simon S. Nessim and its secretary is Vitalis Nachmias. Simon S. Nessim is also the president of the *World Federation of Sephardi Communities* (incorporated in 1944). The executive director is Henry V. Besso. This organization seeks to unite *Sephardim* throughout the world in order to promote their interests and welfare.

The German Jews

Between 1830 and 1880 200,000 Jews entered the United States from Germany, increasing the Jewish population to about a quarter of a million. These immigrants were a different people from the proud Spanish Jews who had first settled in the Colonies. Uneducated for the greater part, with generations of ghetto segregation behind them, they hurried to America and freedom. Among them, however, were brilliant men, and, as a whole, they were hard-working and enterprising. Many of the great department stores in the major cities of the United States are monuments to their business acumen.

B'Nai B'Rith

Among other talents the German Jews possessed skill in organization. The *Sephardim* were few and their organizational efforts had been restricted to synagogues and cemetery associations.

The *Independent Order of B'Nai B'Rith (Sons of the Covenant)* is the oldest Jewish organization of importance in the United States. It was founded in New York City in 1843.

"In the first Constitution of the *Independent Order of B'Nai B'Rith,*" said Leo N. Levi, President of the Order, 1900-1904, "the central thought was that of a Union of the Sons of the Covenant. All other ideas were to be subordinated to the importance of union. Its scope was limited to this country, and its main purpose as stated, to secure 'a dignified representation of the Israelites of America in a religious and social point of view and the elevation of the masses in a moral and intellectual direction' . . . It was the first effort in the history of the Jews to organize them as such, on lines not exclusively religious or local. In its success the Jews discovered themselves in a new light. They found that their weakness could be changed into strength and that the best elements among them could be employed to improve the tone of the worst."

Subsequently the scope of Union was extended to world Jewry and the Order became *international.*

Frank Goldman is *B'Nai B'Rith* president. Maurice Bisgyer is secretary. The official publication of the Order is *National Jewish Monthly.* The *Women's Supreme Council of B'Nai B'Rith* has its headquarters in Chicago. Its president is Mrs. Abram Orlow and its national director is Mrs. Arthur G. Laufman. The purposes of the *Women's Supreme Council* are said to be the furtherance and coordination of youth welfare and educational programs, the defense of Jewish rights, philanthropy, social action for Americanism, and veterans affairs.

The *B'Nai B'Rith Youth Organization* is chairmaned by J. J. Lieberman. Max F. Baer was Acting National Director in 1950. The organization "strives to create in young people a synthesis of the best in Jewish and American heritage through a program of cultural, religious, interfaith, community service, social, and athletic activities."

The *Independent Order of B'Nai B'Rith* was organized by twelve New York German Jews, headed by Henry Jones. They called themselves *Bundes Bruder* and their ritual was first in German. For many years the Order was almost exclusively composed of German Jews.

The *Free Sons of Israel* (1849), the *Order Brith Abraham* (1859), the *Kesher shel Barzel,* and the *Independent Order Brith Abraham,* were composed largely of the Russian-Jewish immigrants trickling into the United States in this period.

The first *Young Men's Hebrew Association* was organized in New York in 1874 by a group of young German Jews, among whom was Oscar S. Straus.

Early Organization

Edgar Mortara was the son of a Bologna Italian-Jewish family. In 1858, at the age of five years, he fell ill. Without consulting the boy's parents, the nurse, who was an ardent Catholic, called in her priest who baptized the boy. Shortly thereafter both the child and the nurse disappeared. When Rome was captured by Italian troops in 1870 Edgar was given an opportunity of reverting to Judaism. This he refused to do, ultimately becoming an Augustinian.

This case arounsed both European and American Jewry. The *Alliance Israelite Universelle* was organized in Europe in 1860, following the creation of the *Board of Delegates of American Israelites* in the United States in 1859. The *Board of Deputies of British Jews* had been organized in 1760.

The *Alliance Israelite Universelle* has its headquarters in Paris. Its president is Rene Cassin and its secretary-general is Eugene Weill. Its principal activity is administering Jewish schools in the Mediterranean countries.

The *Board of Deputies of Britith Jews* was first concerned with the *Sephardic* Jews and their interests. Later it was joined by delegates of the German congregation, and it now purports to represent all the Jews of England. Its president is Abraham Cohen and its secretary is A. G. Brotman. Its present activities are said to be concerned with British Jewry, the improvement of its general position; aiding Jewish communities and inviduals abroad in cooperation with other organizations and persons. Although accused in 1949 of being dominated by the "Zionist caucus" and the *World Jewish Congress*, the *Board of Deputies of British Jews* joined with the *South African Jewish Board of Deputies* and the *American Jewish Conference* to form the *Coordinating Board of Jewish Organizations*. The *American Jewish Conference* was dissolved in the early part of 1949 and the *B'Nai B'Rith* took its place on the *Coordinating Board of Jewish Organizations*. The Rev. Dr. Abraham Cohen was elected president, succeeding Selig Brodesky. Dr. Cohen was minister of the *Birmington Hebrew Congregation* and a vice- president of the *World Jewish Congress* (British section) and was the first rabbi to hold the office of president of the *Coordinating Board.*

Co-chairing the Board with Dr. Cohen is Arthur Ettlinger of the *South African Jewish Board of Deputies* and Frank Goldman of the *B'Nai B'Rith.* Maurice Bisgyer and A. G. Brotman are secretary-generals. This international organization purports to represent world Jewry before the United Nations, particularly before the *United Nations Economic and Social Council* (ECOSOC).

The *Board of Delegates of American Israelites* was organized in 1859. Rabbis Isaac Leeser and Isaac M. Wise were both active in this group from the beginning. This organization was the first in the United States of the so-called "Jewish defense" associations. Its principal accimplishment was an amendment to Federal law striking the provision that restricted Army chaplains to ministers "of a Christian denomination" so that Jewish rabbis became eligible to serve in the armed forces in that capacity.

The *Board of Delegates of Civil and Religious Rights* succeeded the *Board of Delegates of American Israelites* in 1878. The *B'Nai B'Rith* was active in support of this new Board. Simon Wolf was the Washington lobbyist for this organization for about forty-five years. The Board was dissolved in 1925.

In 1873 Rabbi Isaac M. Wise organized the *Union of American Hebrew Congregations.* Two years later he established the *Hebrew Union College* in Cincinnati, the first rabbinical seminary in the United States. In 1889 Wise founded the *Central Conference of American Rabbis.* The *National Department of Synagogue and School Extension* was established after Rabbi Wise's death. The significance of these organizations lies in the fact that they brought American Jewry together as a distinct group in the United States, thus effectively halting assimilation.

The Forty Eighters

Many of the Jews immigrating to the United States came as a result of their revolutionary activities in Germany in 1848. They became known as the "Forty-eighters."

Karl Marx and Frederich Engels issued the *Communist Manifesto* in 1848 and some of the "Forty-eighters" carried its virus, if not the actual publication, with them to the United States.

Ferdinand Lassalle, son of a Jewish merchant, influenced by Marx and Engels, was active in this period, advocating his theories of state socialism and workers' cooperatives. While the success of his ideas for a political party of workers did not come until later, the elementary philosophy of modern labor unions and "social democracy" won many followers among the German Jews, who carried these doctrines with them to America.

And then there was Dr. Moses Hess, called by some the "communist rabbi". He had collaborated with Marx and Engels. Ultimately Hess joined Lassalle in advancing state socialism, while championing Zionism. Many of his followers were among the "Forty-eighters."

From the group of Jewish socialists and communists who had first worked with Marx and Engels there had issued several brands of revolutionary thinking patterned after Marx's rabbinical abstractions. Each school had its following and many came to America.

The Russian Jews

The third wave of Jewish immigration began in earnest in 1881. The overwhelming majority were from Russia, although many came from Poland, Galacia, Roumania, and other parts of eastern Europe. The German immigration had slowed to a trickle after 1871.

Rabbi Lee J. Levinger cites some interesting statistics on Jewish immigration. "From 1790 to 1840," he writes, "— a period of fifty years — the population of the United States as a whole increased from 4,000,000 to 17,000,000 or 325%; during the same half century the Jewish population increased from 3,000 to 15,000 or 400%. Thus, in the Spanish period the increase was about the same as that of the nation as a whole. During the next forty years the national population increased from 17,000,000 to 50,000,000 or 200%, but the Jewish population increased from 15,000 to 250,000 or 1400%. During the German period, then, the Jews increased seven times as fast as the population of the country as a whole, and became fifteen times as numerous as they had been. During the next forty years from 1880 to 1920, the United States changed from a nation of 50,000,000 to one of 106,000,000, an increase of 112%; but at the same time the Jewish community increased from 250,000 to 3,500,000 an increase of 1300%. That is, during the Russian period of immigration American Jewry increased eleven times as fast as the population of the nation as a whole, and became fourteen times as large as it had been before the period began."

Between 1881 and 1920 two million Jews entered the United States. Of the four million, two hundred thousand Jews in the United States in 1928 it is estimated that three and a half million were of east European birth or descent.

Descendants, for the greater part, of the Khazars, speaking Yiddish, poverty-stricken, oppressed and persecuted, the Russian Jews poured into America. For a period of eight years they averaged a hundred thousand, a year. Both the Spanish and German Jews came to America with some attachment for the lands of their birth. In Spain, Portugal and in Germany the Jew felt himself to be a Spaniard, a Portugese and a German. In the United States he became an American and felt himself to be a part of the country. This was not true of the Russian Jew. He was no part of Russia. He was of a nation apart. He had his own courts. He was ruled by Jews and very seldom met a Gentile, execpt in business transactions or governmental difficulties.

The Russian Jews were either conservative and orthodox, or radical extremists, socialistic and atheistic. Feeling no allegiance for the land of their birth, their patriotic instincts turned to the Phrophetic promise of the reestablishment of Israel. Whether under the iron heel of the Czar's secret police or breathing the free air of America, Russian Jews considered themselves a nation in exile. America was but a *newer* exile and to it they carried their intense Jewishness, sense of solidarity, and hatred for *goy* governments. Imbued with these traditions, the Russian Jews in America became fanatical Zionists.

Richard J. H. Gottheil, writing in 1914 concerning the work of Moses Lob Lilienblum, said: "Though liberal America might offer very many more advantages to the Jews than Russia ever could, the emigration was no real solution of the Jewish question. It tended merely to create a Jewish question in another country."

The Spanish and German Jew had found contentment in the United States. While the Russian Jew found opportunity, freedom and wealth he did not find contentment. Where he was not a rebel against all presently constituted governmental authority, he was restless in his narrow orthodoxy. The "ingathering of the exiles" in a reestablished Israel occupied his mind on the one hand, while the establishment of a socialistic Utopia patterned on *Senhedrin* totalitarianism, occupied him on the other. Whether he was fanatically orthodox or radically atheistic he remained ethnically a Jew. His history of oppression and persecution in eastern

Europe became both a shield and a lance in America, whereby he concealed his vices and shortcomings and silenced his critics. His onslaught on Amerian economics, politics and traditions, unhampered by secret police and pogroms, encouraged him to greater and more aggressive efforts. When confronted by opposition he learned to cry persecution and "anti-Semitism." Whether he spoke as an orthodox rabbi for the "oneness of the Jewish people" or called for the overthrow of the Republic by force and violence as an atheistic Marxist, he answered his critics with the same cry — "anti-Semitism."

Speaking of the Jewish colony in New York City shortly before the middle of the nineteenth century, Leo N. Levi, said that while it had grown to considerable proportions "it lacked cohesion. It was composed of elements," he explained, "which, if not altogther discordant, were at least not homogenous. It embraced the *Sephardim* or Portuguese Jews who held themselves aloof from and superior to all others; English Jews who were insular in their ideas; German Jews who resented the arrogance of the *Sephardim*, but who themselves arrogated superiority over the Poles, and lastly, the Polish Jews, who sneered at the assumptions of the Portuguese, English and German Jews. It embraced some men of culture in the broadest sense, others of great scholarship in a limited and Jewish sense only, and still a greater number of the ignorant and unrefined. In the colony were some who were animated by a lofty but liberal religious spirit, others who were fanatically pious, and still others who were in every way irreligious. These are but some of the differences which operated against harmonious co-operation. Small groups were formed, based in each instance upon something common to the members thereof, and these groups were jealous of and in a measure hostile towards one another. Despite these differences, each Jew was at some time or another reminded that over and above them existed the community of sentiment and interest which inevitably obtains among all classes of Jews. The Jews are and ever have been a peculiar people. . ."

While speaking particularly of the Jewish community of New York City shortly before the middle of the nineteenth century, Mr. Levi's observations are still applicable twenty-five years later. The descendants of the Spanish Jews still held themselves aloof from German and Russian Jews and felt themselves the aristocrats of all Jewry. German Jews, now established and prospering in America, held themselves above the hordes of Russian Jews pouring into the country. Both the Spanish and German Jew, bewildered by the uncouth manners and strange tongue spoken by the new-comers, looked upon them as "foreigners." Yiddish, although written in Hebraic characters, was no language at all to the Spanish and German Jews. Nevertheless, they were Jews, these Russian immigrants, and the German Jews set about to "Americanize" them.

While the German Jews extended their organizations beyond the synagogue, their secular organization was along American or German lines. Charities and lodges satisfied them. In their efforts to "Americanize" the Russian Jews they became a donminating force; in the end they were swallowed by the overwhelming tide of Jewish nationalism that refused to recede in the hearts of the Russian immigrants.

With economic independence came resentment against the German Jews. The Russian Jews now openly rebelled against the well-intentioned guidance and, perhaps, patronizing control exercised over them by the Germans. Although taking full advantage of American freedom and opportunity, they, more and more, became a nation apart; an exiled people in a strange and alien land. The captivity in Russia had been harsh; the secret police of the Czars permitted little opportunity for the conquest of the Holy Land. This new base in America was full of promise. A tolerant people with strange concepts of liberty; free speech that gave immunity to those who advocated censorship; free assembly for those who incited to riot and revolution; a free press that could be used to suppress its use, and a concept of loyalty that excludes international conspiracy as treason. In this amazing country an alien might speak out against it, and even a native born or naturalized citizen might organize to destroy it. Anyone might enjoy all of its privileges and, at the same time, permit his heart, ambitions and loyalties to be elsewhere. Furthermore this peculiar concept called "democracy" was a very useful thing. Because men were ambitious and hungry for public office they were susceptible to financial assistance in political campaigns and very sensitive to organized pressure once in office. Bartering with public officials in Czarist Russia had been a necessary adjunct to existence; in America it became a political weapon of untold power. So the German effort to "Americanize" them was brushed aside and the Russian Jews struck out on their own.

Many, of course, would become good Americans, satisfied with the freedom to worship God in their own fashion, and to become integrated in the American way of life. Others would become socialists, advocating alien doctrines imported from the cellars of Asia and Europe. Some would be gentle radicals, mixing revolutionary dogma with the strange new ideas of freedom.

Others would be fired with revolutionary theories of force and violence. Still others would yearn for the fulfillment of the promise of the Prophets and live only for the return to Zion. All, to a lesser or greater degree, would remain Jews.

In a later day a Communist Jew would refuse to testify before legislative committees of the government. And the Talmud would be used to defend other Jews being prosecuted for conspiracy against the most generous government they had ever known. The *Jewish Encyclopedia* would be used as an authority and an Assistant to the United States Attorney in New York would receive this extract:

"*Moser*: An informer, denunciator . . . Nothing was more severely punished by the Jews than tale-bearing; and no one was held in greater contempt than the informer. On acount of the fact that his deed frequently caused mischief and even entailed death and destruction, the sages of the *Talmud* compared the '*moser*' to a serpent . . .

"According to the Talmudic law, the delator (informer) was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people . . .

"In the statutes signed by the communities of Catalonia and Valencia, September 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which everyone was required to render his utmost assistance.

"Jews of Castile. — When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution . . . Did the informer escape, so that he could be neither killed nor branded, he was proclaimed as a traitor, completely excommunicated from the community of Israel, and stigmatized as 'blood-shedder' or 'villian' . . ."

Thus, the apostate; — the atheistic Jew would still have recourse to his ethnic origin — and the *Talmud* — for his treasonable activities in the United States.

II

JUDAISM

To most Christians *Judaism* is a sealed mystery. The average non-Jew would hazard the guess that Judaism is the religious philosophy expounded in the Old Testament and that it stops short of Christianity because the Jews rejected Christ as the Messiah. Many would say that the Jews believe they were chosen by God as His particular people and that they believe that they will ultimately be given a King who will restore their ancient glory and give them dominion over the entire Gentile world. Some Christians have heard of a ponderous accumulation of books written in Hebrew, called the *Talmud,* which, they would say, appears more important to the Jews than the Books of Moses. Inextricably would up in the practice of Judaism — from the non-Jewish viewpoint — are ceremonies of sacrifice and strange dietary tabus. Some would venture the opinion that Jewish religious ethics applied only to co-religionists, that right and wrong conduct was weighed in different scales; — one for the Jews and another for Gentiles.

The National Faith of Israel

The ancient Israelites believed that Jehovah was the God of Israel. This was the essence and the substance of the national faith. Jehovah, however, was not "God" in the sense of "salvation." He was a "helper"; — assistance in all occasions of life. Forgiveness of sins was of secondary importance and was involved in the "help". Forgiveness of sin was not a matter of faith. It was a matter of experience.

The relationship between Jehovah and Israel was that of father and son. It was believed that Jehovah was capable of many moods and that His favor was won and retained by sacrifices, prayer and thanksgiving.

Ancient Israel believed that Jehovah judged, punished and rewarded, not in the hereafter, but upon the earth. A significant aspect of this article of faith was that the judging, punishing and rewarding had little to do with the individual. Reward and punishment was meted out to families and nations. Jehovah existed for Israel, and everything—including Jehovah,—depended upon the existence of Israel.

The prophets Amos and Isaiah did much to influence these ancient beliefs. Amos predicted the fall of Israel but gave it eternal life by refusing to allow the conception of Jehovah to be involved in the destruction of the Kingdom. In Judah, Isaiah's reforms led to the ecclesiastical state, and the doctrine that the true Israel was contained in the "holy remnant", — the group of persons who followed him — and that ultimately it, alone, would emerge victorious.

In Josiah's time much of the ancient faith became modified and crystalized in Deuteronomic legislation. Jehovah is the ***only*** God and He has entered into a Covenant with Israel. His service demands the whole heart and energy of His people.

Jerusalem fell in 586 B.C. and with it the Kingdom of Judah. Many of the important Jews were deported to Babylon. They believed that they were being punished by Jehovah, but had faith that He would send a Messiah who would restore His Kingdom upon the ruins of the Kingdoms of the world. They observed days of fasting and humiliation. Observance of the Sabbath and the practice of the rite of circumcision became of great importance. Meetings on the Sabbath day developed into thg later establishments of synagogues. More and more the idea of Jehovah as God alone, and God over all, became the central theme of belief. More and more Jehovah became the God of Israel. "There is no God but Jehovah, and Israel is His prophet."

In 538 B.C. Cyrus permitted the exiles to return to their fatherland. Through Ezra, about the year 444, the Covenant, which had rested on Deuteronomy alone, was expanded into a Covenant based upon the entire *Pentateuch*, — the five Books of Moses. These books are practically identical with the first five books of the Old Testament used by the Christians, with minor differences and some additions. The *Pentateuch* embodies the Mosaic laws and became the Jewish *Torah*. It was now read every Sabbath day in the synagogues.

The desire to fix all doctrine by hard and fast rules resulted in a systematized codification of the interpretation of the laws of Moses and ritual tradition. Toward the end of the second century the Pharisaic doctrine of Hillel was given the status of statute law by the patriarch Rabban Judah the Holy. This work is known as the *Mishna*. It became the subject of rabbinical comment, interpretation and supplement. Two additional works on doctrine, the *Palestinian Gemara* and the *Babylonian Gemara*, became, collectively, the *Talmud*. (*Talmud* means *doctrine*.)

Throughout the following centuries the Jews, for the greater part, have adhered to the central theme that they are a people apart; particularly chosen by God; that "there is no God but Jehovah, and Israel is His prophet." They have believed themselves a nation in exile; a nation, nevertheless, that must ultimately triumph over all the nations of the earth.

The Sanhedrin

In the time of the Maccabees a supreme judicial authority was established. It was known as the *Sanhedrin* and was composed of 71 members of the "elders of Israel". The high-priest generally was president of the tribunal. The court was composed of chief-priests, elders and scribes.

The *Sanhedrin* passed on all capital offenses against the law. It had the power of inflicting punishment by scourging and death.

The Talmud

The *Talmud,* as has been seen, is the collection of civil and canonical laws handed down by the rabbis and Holy men of the Jews. It became the final authority for any question of Jewish conduct. It was the last word governing the Jews' relations with other Jews, and with Gentiles. As might be expected the *Talmud* is a bulky work, written in Hebrew. It runs into many volumes. Its study has been confined to rabbis and theologians and very little of its contents is known to lay-Jews or Gentiles.

Translations of some of its contents have been made from time to time in an attempt to prove that the Jews live by a double standard of ethics; — that the laws of Moses are interpreted to apply only to the Jews in their intercourse with each other and not to their conduct in dealing with Gentiles. Thus, it is alleged, the *Talmud* permits double-dealing with Gentiles; deceit, robbery and the violation of Gentile women; all of which, of course, is strictly prohibited when dealing with Jews. The law of Moses does not permit polygamy but the Old Testament contains many accounts of concubinage. Through the centuries, intermarriage with Gentiles has been prohibited. Being a member of a "nation in exile" it was alleged that the Jew owed no loyalty to the land of his birth or residence. Believing himself to be one of God's chosen people he was said to look upon all Gentiles as beasts over whom he would one day hold dominion. All this, — and much more, — was alleged to be meticulously decided and decreed by the *Talmud.*

The *Pentateuch,* of course, is accepted as part of the Bible by the Christians. The basic laws of Moses are there for anyone to read and study. Only the *Talmud* — the Jewish interpretation and specific application of these laws — remain a sinister mystery.

Whether or not the *Talmud* actually contains these doctrines would appear of little moment. Most religions in their origins and during their development exhibit similar attitudes toward the "infidel" and the "heathen". All religion begins with the assumption that *it* is the "true faith"; that *its* God is the *only God;* that the *"true believer"* is the *"chosen"* of the one God. Learned Christian theologians once seriously pondered whether it were permitted to make peace with the infidel, and whether promises made to him were binding on Christians. Intermarriage with the "infidel"; the "foreigner", has ever been a prohibition of most religions, and, in Christianity, it has even been a prohibition between Christians of different denominations.

The *Torah* and the *Talmud,* however, have left several indelible impressions upon the orthodox mind. First, that the Jews are a peculiar people; separate and distinct from all other peoples; the particular concern of the one God, — the ancient Jehovah of Israel. Second, that a Messiah of the line of David and Solomon will arise in Israel who will restore the Jews to their rightful place in the world.

Napoleon and the Sanhedrin

Napoleon must have had in mind the usual allegations concerning the *Talmud* when he convened the *Sanhedrin* in Paris in 1806. A general assembly of one hundred and eleven delegates met under the presidency of Abraham Furtado. To this assembly Napoleon directed twelve questions, which, briefly stated, follow:

1. Is polygamy allowed among Jews?
2. Is divorce recognized by the Jewish law?
3. Can Jews intermarry with Christians?
4. Will the French people be esteemed by the Jews as strangers or as brethren?
5. In what relation, according to the Jewish Law, would the Jews stand toward the French?
6. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land?
7. Who elect the Rabbins?
8. What are the legal powers of the Rabbins?
9. Is the election and authority of the Rabbins grounded on law or custom?
10. Is there any kind of business in which Jews may not be engaged?
11. Is usury to their brethren forbidden by the Law?
12. Is it permitted or forbidden to practice usury with strangers?

The *Sanhedrin* met for its formal sessions on February 9, 1807, under the presidency of Rabbi David Sintzheim of Strasburg. The *Sanhedrin* was composed of delegates elected by the synagogues of France and Italy. The forms of the old *Sanhedrin* were observed as far as possible. The decisions were in statute form, binding the constituents of the *Sanhedrin.* They were treated with respect even by Jewish communities which sent no delegates. The Jews of Frankfort and Holland formally accepted them.

The answers to Napoleon's questions were confirmed and formulated in nine laws or decrees:

1. Polygamy is forbidden, according to a decree of the synod of Worms in 1050.

2. Divorce is allowed to the Jews if and so far as it is confirmatory of a legal divorce pronounced by the authority of the civil law of the land in which they live.

3. No Jew may perform the ceremony of marriage unless civil formalities have been fulfilled, — intermarriage with Christians are valid civilly, and, although they cannot be solemnized with any religious celebration, they involve the parties to them in no ban.

4. The Jews of France recognize in the fullest sense the French people as their brethren.

5. Acts of justice and charity are to be performed towards all mankind who recognize the Creator, irrespective of their religion.

6. Jews born in France and treated by its laws as citizens consider it their native country, — they are bound to obey the laws of the land; Jews are dispensed from ceremonial observances during service in the army.

7. The *Sanhedrin* exhorts the Jews to train their children to laborious lives in useful and liberal arts, to acquire landed property as a means of becoming more firmly attached to their fatherland, to renounce occupations which render men odious and contemptible in the eyes of their fellow-citizens, and to do all in their power to acquire their neighbors' esteem and good wishes.

8. Interest is not allowed to be taken when money is lent for the support of a family, but interest is permitted when money is lent for commercial purposes, if the lender runs any risk, and if the legal rate is not exceeded.

9. The above declarations concerning interest, and the texts of the Holy Scripture on the same subject, apply between Jews and fellow citizens in precisely the same way as between Jews and Jews.

Modern Judaism

The religious practices of the Jews may be divided into three classes. The first is the written law contained in the *Pentateuch*; — the five books of Moses. The second is the oral law; — commentary by rabbis upon the *Pentateuch*, reduced to writing in the *Talmud*. The third are those customs sanctioned in different times and places. These customs differ among Jews, particularly between the Spanish, German and Russian Jews.

The Jewish creed may be said to consist of thirteen articles which all orthodox Jews accept. They are substantially as follows:

1. Belief in one God.
2. Belief that God is one and indivisible.
3. Belief that God is an incorporeal being.
4. Belief that God is eternal; that all beings except Himself, had a beginning; that God is the beginning and end of all things.
5. Belief that none but God is the object of divine adoration; that no created being ought to be worshipped as a mediator or intercessor.
6. Belief that whatever is written in the books of the prophets is true.
7. Belief that Moses was a prophet superior to all others and that his prophecies were true.
8. Belief that the law of Moses came from the mouth of God.
9. Belief that the law of Moses is unchangeable; that there can never be the least additions of, or diminution from it.
10. Belief that God knows the most secret thoughts and governs all the actions of mankind.
11. Belief that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.
12. Belief that a Messiah shall come; that Israel will never have any King to rule over it but one that shall be of the line of David and Solomon.
13. Belief that God will raise the dead.

Reform Judaism

Dr. Kaufmann Kohler of New York City's *Temple Beth El* and a follow of Dr. David Einhorn, called a conference of reform rabbis in Pittsburgh, November 17, 18, 1885. The conference became known as the *Rabbinical Convention of the Reformed Hebrew Church,* and the platform it adopted has become the foundation of Reform Judaism. Its principal professions of faith are:

"We hold that Judaism presents the highest conception of the God idea as taught in our Holy Scriptures and developed and spiritualized by Jewish teachers. We maintain that Judaism preserved and defended amid continual struggles and trials this God idea as the central religious truth for the human race.

"We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its natural life in Palestine, and today we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We consider ourselves no longer a nation; but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State.

"Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally and the fulfillment to all who operate with us in the establishment of the reign of our mission, and therefore we extend the hand of fellowship of truth and righteousness among men.

"We reassert the doctrine of Judaism that the soul of man is immortal. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in gehenna and Eden (hell and Paradise) as abodes for everlasting punishment and reward."

The Convention also unanimously adopted a resolution declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt. The preamble to the resolution recognizes the importance of maintaining the historical Sabbath as a bond with the past and as a symbol of the unity of Judaism.

It should be noted that the center of orthodox Judaism is the faith that Israel will be restored. The Jewish world had looked upon the dispersion as a punishment. But Jewry was still Jehovah's chosen people. A Messiah would come out of Israel who would be the "King of Kings" and restore Jewry to the place and position that had been promised. To relinquish either nationality or race was to forfeit Judaism. The Jewish religion was inextricably bound up with the ethnic Jew, and in spite of some protestation to the contrary, had no relationship to mankind in general.

The renunciation of these basic articles of faith by the reformers was, of course, strenuously opposed and condemned by the orthodox. Reason, logic and nineteenth century common sense, however, was on the side of the reformers and history will undoubtedly record, from the advantage of a greater perspective, that, had not other factors intervened, the so-called "Jewish problem" would have been on the road to happy solution. As early as 1845 the *Frankfort Rabbinical Confernce* had decreed that "all petitions for the return to the land of our fathers, and for the restoration of a Jewish state, should be eliminated from the prayers." The German and the American rabbis, moving in new freedoms, could look upon the dispersion as a blessing and come to believe that Judaism might be separated from Jewish nationality and race, and assume a spiritual character that might include all races and nationalities. Thus, the 1885 Conventioin marked a significant turning point in Jewish thinking; — perhaps the most important in Jewish history. But its healthy growth was soon retarded and nearly destroyed by the hordes of immigrants who swept out of Eastern Europe.

Rabbi Isaac M. Wise was a moderate reformer but failed to attract either the orthodox or the extreme reformers. He undoubtedly gave impetus to the reform movement, however, veering sharply to American methods and away from the German. The establishment of the *Union of American Hebrew Congregations* was largely his work as was the *Hebrew Union College.* He also organized the *Central Conference of American Rabbis* of which he was president until his death in 1900.

Dr. Kaufman Kohler succeeded Isaac M. Wise as president of the *Hebrew Union College* in 1903. His most important work is *Jewish Theology,* a historical study of the beliefs of Judaism through the ages.

Rabbi Isaac Leeser represented a considerable force in Judaism. He was not orthodox in the strictly eastern European sense, but his innovations were conservative. He introduced English sermons but insisted that all prayers be in Hebrew. He bitterly attacked the reformism of Dr. Isaac M. Wise. In 1867 he founded *Maimonides College* in Philadelphia but it was not successful. Sabato Morais, Isaac Leeser's successor in Philadelphia, and Alexander Kohut of New York founded the *Jewish Theological Seminary of America* in 1886 in New York, which, largely, represents the conservative policies of Rabbi Leeser.

The Russian Jews were fanatically orthodox where they were not radically revolutionary. The trip from Russia to the United States was more than a journey of a few weeks or months. It covered five centuries of development and thinking. From medieval tyranny to free America was a breath-taking leap. To the Russian Jews, however, it was merely a significant step on the long journey that must ultimately lead them back to Israel. They became the fervent Zionists and the driving force of Jewish nationalism in America.

The synagogues organized by the Russian Jews in the United States were strictly orthodox. Disdaining to associate themselves with the *Union of American Hebrew Congregations*, the Russian synagogues united in the *Union of Orthodox Jewish Congregations of America*. The Russian Jews had no desire to become Americans of Jewish faith. They established Yiddish newspapers; Hebrew schools on the Russian type, the *Cheder* and the *Talmud Torah* schools; and ultimately the *Rabbi Isaac Elchanan Theological Seminary*. Around the synagogue or Hebrew School they created a *Jewish Center* from which has developed the Jewish community centers found today in cities of sizable Jewish population. Behind the growing network of their organizational efforts was the desire to preserve the *Jewishness* of American Jewish youth; the identity of the Jewish people as a nation; and, of course, the understandable desire to preserve Judaism.

The reform Jew in the United States had said "This country is our Palestine, this city our Jerusalem, this house of God our Temple" when he dedicated the first reform synagogue at Charleston in 1841. But Judaism without a "national life" was unthinkable to the orthodox Russian Jews. The ghettos had preserved them as a people apart and in doing so had preserved Judaism. To maintain Judaism was to maintain *Jewishness*. If Jewish nationalism died then Jewishness must necessarily disappear — and with it Judaism.

The Russian Jew must remain a Jew and sing with Isaiah:
And the ransomed of the Lord shall return,
And come with singing into Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.

The Pretenders

Many individuals have appeared in the course of the World's history who have not hesitated to prey upon the superstitions, the hopes and ambitions, and even the sacred beliefs of people. One of the most amazing of these charlatans was Sabbatai Sebi (or Sabbathai Zebi) who lived in the seventeenth century. He was born at Smyrna in 1626.

Naming his brothers King of Judah and Israel, he proclaimed himself "King of the Kings of the earth" and set up his court in Turkey. His fame spread throughout Europe and the East. It was reported that he performed miracles, and treasures were sent to him from Poland, Hamburg and Amsterdam. The Persian Jews declared: "We shall pay no more tribute. Our Messiah is come."

Ultimately, in order to escape the wrath of the Porte, Sebi enmbraced Mohammedanism. Many of his followers believed that his conversion was forced, and continued to believe in him as the Messiah, expecting his return after his death.

Jacob Frank was the founder of the *Zoharites,* whose Bible was the Kabbalistic work called *Zohar.* Both Frank and his followers were persecuted by the orthodox Jews. Under the protection of the Bishop of Kaminick Frank burned the *Talmud* in public. When the Bishop died he migrated with hundreds of his followers, and afterwards lived at Vienna, Brunn, and Offenbach. He became a Roman Catholic and died in 1791.

The *Chasidim* (the pious) outlived the sect founded by Frank, and is still followed by many Russian Jews. It also recognizes the *Zohar* and reveres as its founder Israel Baal Shem or Besht, who pretended to be the promised child foretold by the prophet Elijah, and named by him Israel before his birth.

Besht, like the other Kabbalists, rejected the *Talmud* and praised gaiety and joyful religious worship. The *Zaddikim* (righteous) or *Rebbes,* (leaders of the *Chasidim*) still flourish and have a considerable following.

III

ZIONISM IN THE UNITED STATES

The Russian Jews in the United States welcomed the movement started by Theodor Herzl at Basle, Switzerland, in 1897.

A Hebrew writer in Russia, Asher Ginzberg, known as *Achad Haam* (One of the People) founded cultural Zionism at about the same time Herzl launched political Zionism. This contemplated the establishment of a Hebraic cultural center in Palestine, and was also acclaimed by the Russian Jews in America.

Moses Hess, Leo Pinsker and Theodor Herzel appear to have based their respective arguments for Zionism on the premise that anti-Semitism is a continually increasing menace that can only be cured by an abandonment on the part of the Jews of their insistance on remaining a Jewish nation in exile. This condition, they tacitly believed, is unthinkable. The alternative cure is to become a nation *in fact*, and as far as Herzl was concerned, this step is fully political and not religious in any sense. The weakness of this argument is obvious on its face, and smacks of demagoguery in its application. The movement founded by Herzl was attractive because of the religious tradition on the one hand, and the race-superiority complex on the other. If brotherhood was the sincere desire of those who condemned anti-Semitism the condition of amalgamation would be indeed an insignificant price to pay for its achievement. Moreover brotherhood without amalgamation may be said to be an impossibility. Abandonment of conscience, under freedom, is neither necessary nor desirable in amalgamation. The cold fact of the matter is that amalgamation was well under way until Herzl's movement reversed the process.

Jewish reform in Germany and the United States opposed Zionism. Mention of Jerusalem and Zion had been removed from the prayer books. There were those who declared that the movement was fraught with catastrophe and evil for the Jews; that it would breed and extend anti-Semitism. Laurie Magnus warned that the Zionists were part-authors of the anti-Semitism they professed to slay. The *Central Conference of American Rabbis* warned that Zionist "attempts do not benefit, but infinitely harm, our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens."

In Germany the *Association of Rabbis* (July 16, 1897) declared that the attempts of the Zionists to found a Jewish national state in Palestine are contrary to the Messianic promises of Judaism as laid down in Holy Writ and in the later religious authorities. Efforts to colonize Palestine were not condemned but the Zionists would not compromise. It was to be a Jewish state or nothing because nationalism is the "very heart of Zionism." And Achad Haam declared that it had become plain "that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the land of our sojourn, and at the same time remain a nation peculiar in views and distinct in character . . ."

Russian Jewry in the United States now had the wealth and the power, as well as the ingrained desire, to support Zionism. The *Zionist Organization of America* was organized in 1897 with Richard Gottheil of *Columbia University* as its first president, and Rabbi Stephen S. Wise as the first secretary. Branches for women (*Hadassah*), and children (*Young Judea*) were soon organized to intensify the work of the parent group. Justice Louis D. Brandeis served as president before his appointment to the Supreme Court. Judge Julian Mack and Louis Lipsky were important members of the organization; Lipsky also serving as a member of the world Executive Committee.

In 1951, even after the establishment of the State of Israel, Zionism reorganized itself and prepared for greater conquests. "Herzl's thought of 'conquer the communities'," writes Dr. Max Nussbaum, "must be made the reality of our own days. The establishment of Jewish community councils and, where they do not exist, their development into organic Kehillah-type communities must be one of our projects for the coming years . . . It is upon us to fulfill Herzl's dream by 'conquering the communities' and leading them in the spirit of Jewish survivalism."

Dr. Nussbaum does not overlook the strictly political potentialities. "The Zionist movement," he adds, "should begin to concern itself with social causes which are of paramount importance for the survival of American Jewry. There is no reason whatsoever why the fight for FEPC or against discrimination must be dealt with by the *American Jewish Congress* only and that every Zionist should be satisfied because Congress is doing it so admirably! The struggle against discrimination in housing, in jobs, in colleges and universities is not only of great importance for a liberal American but is at the very roots of Jewish existence in the United States. I suggest a functional coordination with the *American Jewish Congress,* so that the whole strength of the Zionist movement can be thrown into the fight for all those causes that are so dear to our hearts as Americans and Jews, and upon which, in the long run, Jewish survival in the United States literally depends . . ."

Following is a list of the more important Zionist and pro-Israel organizations in the United States, together with a brief discription of the purpose of each organization and the names of current officers, as published in the *American Jewish Year Book*:

Academic Council for Hebrew University. Established in 1941. It disseminates information about the activities of the *Hebrew University* in Israel and attempts to develop co-operation with academic circles in the United States. Chairman is Salo W. Baron. Executive vice-president is High Salpeter.

AMEIC — American Eretz Israel Corporation. Established in 1944. Seeks to further trade between the United States and Israel and to assist in the economic development of Israel. Publishes *Economic Information on Israel.* President is Joseph M. Mozer. Managing director is Aaron Bin-Nun.

American Committee for National Sick Fund of Israel. Founded in 1946. Engages in fund-raising and support of a sick-fund for Israel. President is Joseph Beder and the general secretary is Gabriel A. Wechsler.

American Committee for Weizmann Institute of Science, Inc. Founded in 1944. Seeks to establish and maintain the *Weizmann Institute for Scientific Research.* Edmund I. Kaufmann is president and Meyer Weisgal is executive vice-chairman.

American Committee for Universal Yeshivah. Established in 1924. Secures contributions for maintaining the *Yeshivah* (advanced schools for Talmudic study). President is B. L. Levinthal and the secretary is Pincus B. Soller.

American Economic Committee for Palestine, Inc. Founded in 1932. Seeks to develop the economy of Israel and provide employment opportunities for immigrants. Sidney Musher is president and Edna Kalkstein is secretary.

American Friends of the Hebrew University, Inc. Founded in 1931. Represents and publicizes the *Hebrew University* in the United States, and serves as a fund-raising arm and purchasing agent. Processes American students and arranges exchange professorships in the United States and Israel. Publishes *Monthly Bulletin.* President is Israel S. Wechsler. Executive vice-president is High Salpeter.

American Fund for Palestinian Institutions, Inc. Founded in 1939. Fund-raising agency for educational, cultural, and social welfare agencies in Israel, including both secular and religious institutions. Publishes *Israel Life and Letters.* Edward A. Norman is president. Alan M. Strook is secretary.

American Jewish Physicians' Committee. Organized in 1921. Seeks to build and maintain the medical department of the *Hebrew University.* Albert A. Epstein is president and David J. Kaliski is secretary.

American Red Mogen Dovid for Israel, Inc. Organized in 1941. Supports the *Magen David Adom,* Israel's first aid agency. Publishes *Red Mogen Dovid News.* Its President is Louis Lipsky. Executive director is Zalaman J. Friedman.

American Technion Society — American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, Inc. Established in 1940. Supports the Institute and promotes the technical and industrial development of Israel. Publishes *Technion Bi-Monthly* and the *Technion Year Book.* President is J. W. Wunsch. Executive director is Juday Wattenberg.

American Trade Union Council of the *National Committee for Labor Zion.* Established in 1947. Collects funds and solicits moral and political assistance from trade union organizations and members for the *Histadrut* and the state of Israel. Publishes *Histadruth News.* Joseph Breslaw is chairman and Isidor Laderman is executive director.

American Zionist Council. Formerly the *American Zionist Emergency Council.* First organized in 1939 and reorganized in 1948. Serves as the political arm of the major American Zionist organizations. Publishes *Palestine* and *Palestine Affairs.* Chairman is Louis Lipsky and the executive director is Jerome Unger.

American Zionist Youth Commission. Established in 1940. Joint agency of the *Zionist Organization of America* and *Hadassah.* It promotes and coordinates activities of the four affiliated national youth groups: *Young Judea, Junior Hadassah, Intercollegiate Zionist Federation of America,* and *Masada.* Publishes *Ha-Mishpacha, Program Pathways,* catalogues and brochures. Co-chairmen are Leon A. Kohn and Mrs. Emanuel Halpern. Executive director is Amram Prero.

AMPAL — American Palestine Trading Corporation. Founded in 1942. Seeks to develop trade relations between the United States and Israel and assists in development of economic and agricultural resources of Israel. Chairman of the Board of Directors is E. I. Kaufmann. A. Dickenstein is secretary-treasurer.

Bnei Akiva Organization of America. Established in 1947. A *Hapoel Hamizrachi* youth organization. Prepares Jewish youth for *Kibbutz* life in Israel in accordance with the laws and traditions of the *Torah.* Maintains summer camps and participates in agricultural camps. Publishes *Bnei Akiva Iton, Hamichtav,* and *Handbook for Leaders.* The executive director is Sigi Weil.

Brandeis Youth Foundation, Inc. Founded in 1941. "Maintains summer camps for youth for education in American and Zionist heritages." President is Herman L. Weisman. Secretary and executive director is Shlomo Bardin.

Brit Trumpeldor of America, Inc. Established in 1929. Seeks to educate Jewish youth for life in Eretz Israel by the teaching of the Hebrew language, Jewish history and culture, and "military preparedness". Publishes *Altalena, Hadar,* and *Tel Hai Newsletter.* Seymour Rosenberg is president.

Federated Council of Palestine Institutions. Founded in 1940. Raises funds from federations and welfare funds in America for the support of independent religious, educational, and welfare institutions in Israel which are not maintained by the various fund-raising agencies of the Zionist Organizations. President is David L. Meckler, Executive vice-president is Abraham Horowitz.

Habonim Labor Zionist Youth. Organized in 1920. Trains young Jews to become *halutzim* in Israel and to create a co-operative society there. Publishes *Alot, Furrows, Haboneh,* and *Iggeret.* Executive secretary is Arthur Gorenstein.

Hadassah, Women's Zionist Organization of America. Established in 1912. Seeks to foster Zionist ideals in the United States. Conducts health, medical and social service activities in Israel. Publishes *Hadassah Headlines* and *Hadassah Newsletter.* Mrs. Samuel W. Halprin is president and Jeannette N. Leibel is executive-secretary.

Hagdud Haivri League, Inc. Organized in 1920. Works for a Jewish homeland in Palestine and preserves the records of the *Jewish Legion for Palestine.* Commander is Samuel Marche. Publishes the *Jewish Frontier.*

Hapoel Hamizrachi of America. Established in 1921. Seeks to build up the state of Israel in accordance with the principles, laws, and traditions of the *Torah* and its precepts of social justice. Publishes *Hamichtav, Internal News Letter, Jewish Horizon, Kolenu,* and *Sabbath Voice.* Bernard Bergman is president. Nathan Muchnik is secretary.

Hapoel Hamizrachi of America, (Womans Organization of). Organized in 1948. Helps maintain nurseries, kindergartens, homes for children and girls, training schools, and loan organizations in Israel. Mrs. Asher Siev is president; Mrs. Joshua Weiss and Mrs. Mae Reimer, secretaries.

Hashomer Hadati of North America. Founded in 1939. Trains youth for life in Israel based on Orthodox principles and operates *Hechalutz Hamizrachi* farms. Publishes *Hamenahel, Hamigdal* and *Ohalenu.* Executive secretary is Noach Stein.

Hashomer Hatzair. Organized in 1925. Educates youth and provides agricultural training for pioneering and collective life in Israel. Publishes *Chulyot, Igeret L'Bogrim, Lamadrich, Niv HaBoger,* and *Youth and Nation.* The National Executive Secretary is Shulamit Bernstein.

Hechalutz Organization of America. Established in 1935. Provides agricultural, industrial, and educational training for American Jewish youth in preparation for life in Israel, and offers advice, guidance, and assistance to professionals who desire to settle in Israel. Publishes *Chalutz* and *Professional Bulletin.* Secretary is Yehuda Messinger.

Intercollegiate Zionist Federation of America. Organized in 1945. Seeks to integrate student Zionists of America in a program of education and action on behalf of Israel and American Jewish community through study groups, regional seminars, summer camps, a leadership institute, and political action and cultural programs. Publishes *Izfacts, Student Zionist, and Zionist Times.* Judith Neulander is president and Mrs. Alfred H. Levine is administrative secretary.

Israel Music Foundation. Established in 1948. Seeks to build a bridge of music between Israel and the broadest possible international audience. Records outstanding musical groups and soloists in Israel. Publishes creative works of Israeli composers. Maintains a reference library of Israeli music. Grants exchange scholarships. Oscar Regan is president and the secretary is Oliver Sabin.

Jewish Agency for Palestine, American Section. Established in 1929. Advises and cooperates with the administration of Israel in economic, social, and other matters affecting that nation. Assists in immigration of Jews to Israel and in their absorption and settlement on the land. Seeks to encourage the flow of private capital into Israel and to stimulate cultural interest in Israel and the ideals of Zionism. Publishes *Economic Horizons — Horizonte Economico, Eresnews, Jadla, Israel y America Latina, Noticias de Israel,* and the *Youth Forum.* Chairman of the American Section is Nahum Goldmann. Executive director is Gottlieb Hammer. (It is registered as an agent of a foreign government with the United States Department of Justice.)

Jewish National Fund, Inc. Organized in 1910. Raises funds to purchase and develop the soil of Israel as the inalienable property of the entire Jewish people. Publishes *JNF News Bulletin* and *Land and Life.* The president is Morris Rothenberg. Executive director and secretary is Mendel N. Fisher.

Junior Hadassah. Organized in 1920. Assists in the development of Israel. Interprets Israel to American youth. Fosters Judaism as a creative way of life. Publishes *Junior Hadassah News Bulletin.* President is Zelda Funk. Executive secretary is Mrs. Alice B. Jacobson.

Junior Mizrachi Women's Organization of America. Established in 1940. Organizes and maintains settlement houses in Israel to service the underprivileged in an Orthodox Jewish environment. Seeks to further Zionism and traditional Judaism in America. Publishes *Junior Mizrachi Women's News.* Gwendolyn Goldstein is president. Lee Stein is executive director.

Keren Hayesod - Palestine Foundation Fund, Inc. Established in 1922. Raises funds for the *Jewish Agency for Palestine.* President is Charles Ress and the executive director is Sarah Behrman.

Labor Zionist Organization of America - Poale Zion. Organized in 1907. Supports labor and progressive forces in Israel shaping it as a cooperative commonwealth. Publishes *Jewish Frontier, Labor Zionist,* and *Yiddisher Kemfer.* Baruch Zuckerman is president. Berl Arymer is executive secretary.

League for Jewish National Labor in Palestine, Inc. Founded in 1935. Extends moral and financial help to the non-socialist *National Labor Federation of Israel (Histadrut HaOvdim Haleumit).* President is Beinesh Epstein. Executive director is Morris Giloni.

League for Religious Labor in Eretz Israel. Established in 1941. Promotes in the United States the ideals of religious labor in Israel, and assists the religious labor movement in Israel. Isaac Rivkind is president and Meir Soihltman is the director.

Masada, Young Zionists of America. Founded in 1933. Encourages pioneering in Israel and participates actively in American Jewish life. Publishes *Masada News* and *Program Aids*. Israel Katz is president and Carl Lampner national executive director.

Mizrachi Organization of America. Organized in 1911. Seeks to rebuild Israel as a Jewish commonwealth in the spirit of traditional Judaism. Publishes the *Jewish Outlook* and *Mizrachi Weg*. The president is Leon Gellman and the executive vice-president is Max Kirshblum.

National Committee for Labor Israel. Organized in 1923. Provides funds for *Histadrut*. Assists immigrants to Israel and helps absorb and productivize them. Assists the labor movement. Publishes *Histadruth Foto News* and *Histadruth Yearbook*. Joseph Schlossberg is the national chairman. Isaac Hamlin is national secretary.

National Council of Organizations for Palestine. Organized in 1923. Assists in fund-raising for Israel. Helps to propagate the Zionist ideal among fraternal groups. Executive president is Morris I. Goldman. Executive secretary is Samuel Goldstein.

National Young Zionist Actions Committee. Established in 1944. Coordinates and initiates Zionist youth activities of a political nature. Publishes *YZAC Bulletin*. Daniel Fliderblum is chairman and Leah Siderowitz executive secretary.

Noar Mizrachi of America. Founded in 1946. Seeks to build Israel as a Jewish state in the spirit of Orthodoxy through maintenance of schools and social welfare centers. Publishes *Noar Mizrachi News*. President is Simeon Kobrinetz. Executive Director is Aaron B. Seidman.

Palestine Economic Corporation Founded in 1926. Fosters economic development of Israel on a business basis through investments. Publishes *Israeli Economic News*. President is Julius Simon and the chairman of the executive committee is Robert Szold.

Palestine Lighthouse, Inc. Founded in 1927. Provides care, occupational training, and education to the Israeli war-blind; to the blind of the Middle East; and to the refugee blind of Europe. Publishes *Palestine Lighthouse Tower*. Mrs. Fanny Eitingon is executive chairman and Mrs. Joseph H. Cohen is treasurer.

Palestine Pioneers Foundation, Inc. Organized in 1946. Aids in building and colonization activities of the *National Labor Federation of Israel* and its various institutions and cooperatives.

The chairman is Morris J. Mendelsohn and the executive director is Morris Giloni.

Palestine Symphonic Choir Project. Established in 1938. Colonizes Jewish artists and their families in Israel. Seeks to establish a center for festivals of biblical musical dramas. The chairman is Myro Glass and the treasurer is James G. Heller.

Palestine Youth Conference. Organized in 1946. Enlists "volunteer service to Israel", e.g., fund-raising, speakers' bureau, organizational, and cultural activities, etc. The executive secretary is Leah Siderowitz.

Pioneer Women—(Women's Labor Zionist Organization of America). Organized in 1925. Seeks to build Israel along co-operative lines and achieve social improvement in the United States. Publishes *Pioneer Woman.* Mrs. Israel Goldstein is president and Mrs. Blanche Mogil is executive secretary.

Tel-Hai Fund, Inc. (*League for Jewish National Labor in Palestine, Inc.*). Established in 1935. Collects funds for defense and development of Israel. Publishes *Tel-Hai Fund Economic Bulletin.* Morris J. Mendelsohn is president. Hayim Lubinski is executive director.

United Labor Zionist Party - Achdut Haavodah-Poale Zion. Organized in 1920. Seeks to establish a democratic socialist order in Israel and strengthen the Jewish labor movement in the United States. Publishes *Unzer Veg.* General secretary is Paul L. Goldman.

United Palestine Appeal. Founded in 1936. Raises funds for *Keren Hayesod* and *Jewish National Fund.* Chairman is Morris Rothenberg. Executive director is Ellis Radinsky.

Women's League for Israel, Inc. Organized in 1928. Erects and maintains homes in Israel for rehabilitation and training of Jewish refugee and pioneer girls. Publishes *Women's League for Israel News Bulletin.* President is Mrs. William Prince. Executive secretary is Arline Meyer.

Women's Organization of America. (Affiliated with the *Mizrachi Organization of America*). Established in 1925. Maintains schools and nurseries in Israel in an invironment of traditional Judaism. Conducts cultural activities for the purpose of disseminating Zionist ideals and strengthening traditioinal Judaism in America. Publishes *Bulletin, Cultural Guide,* and *Mizrachi Woman.* Mrs. Simcha Rabinowitz is president and Mrs. Agusta L. Wein is executive secretary.

Young Judea. Established in 1909. Perpetuates the ideals and traditions of Judaism among Jewish youth. Seeks to inculcate a love for Israel and further democracy in the United States. Publishes *Leader, Senior,* and *Young Judaean.* The chairman of the National Committee is Mrs. Emanuel Halpern. The national executive director is Norman Schanin.

Zionist Archives and Library. Established in 1939. Serves as an archive and information service for material on Israel and Zionism. Publishes *Palestine and Zionism.* The director and Librarian is Sophie A. Udin.

Zionist Organizatioin of America. Organized in 1897. Seeks to safeguard the integrity and independence of Israel as a free and democratic commonwealth by means consistent with the laws of the United States, and to strengthen Jewish sentiment and consciousness as a people and promote its cultural creativity. Publishes *Dos Yiddishe Folk, Inside Israel,* and *New Palestine.* Daniel Frisch is president. Sidney Marks is secretary and executive director.

Zionist-Revisionists of America, Inc. (Formerly *United Zionist-Revisionists of America*). Organized in 1925. Seeks the establishment of a democratic Jewish state with a Jewish majority on both sides of the Jordan. Publishes *Bi-weekly Bulletin* and *ZIO News.* The president is Joseph Schechtman. Executive director is Harry Levi.

The *American Zionist Council of Los Angeles* is located at 590 N. Vermont Avenue. Its constituent organizations are *Achdut Avodah, Hadassah, Hashomer Hatzair, Labor Zionist Organization-Polae Zion, Mizrachi Organization,* and *Zionist Organization.* Dr. Max Nussbaum is chairman; Mrs. Phyllis Ziffren, vice-chairman; Mrs. Jacob Baichman, treasurer; and Dr. Otto Schirn, secretary.

Under date of May 9, 1952 Dr. Nussbaum and Dr. Schirn addressed a letter to a congressional candidate which read as follows:

"The *American Zionist Council of Los Angeles,* which is the representative and coordinating body of all Zionist groups in this area, includes among its membership many residents of the Congressional District in which you are a candidate. They have asked us to contact you with regard to your attitude to support Israel as the only stronghold of democracy in the Near East, an area so vital to the security of the United States.

"We would also be very much interested to learn from you, whether, if elected to Congress, you will give your support to the program of economic aid to Israel, which is part of the Mutual Security Program. If you so desire, we shall be very glad to give the widest possible publicity to your statement on this issue."

IV

LABOR, SOCIALISM, AND COMMUNISM

Many of the Russian Jews who came to America found work in the garment industry in New York City. They labored under miserable conditions, worked long hours, and received pitifully inadequate wages. Although there had been a Jewish union organized as early as 1877, it was in the needle trades of New York City among the Russian Jews that Jewish labor had its first successes. Joseph Barondess, a Russian immigrant, Abraham Cahan, a writer, and Morris Hillquit, a lawyer, were early leaders in the Jewish labor movement. Both Cahan and Hillquit were socialists, and although born in Russia, came to the United States young enough to master English. Cahan became editor of *Forward,* a socialist-labor Yiddish daily publication. Hillquit became a prominent member of the Socialist party, and wrote a *History of Socialism in the United States.*

Many of the Russian immigrants, as has been seen, were revolutionary minded. Socialist theories had been expounded in Czarist Russia and many had become devout advocates of social-democratic doctrines. There had been Jewish terrorists like Grigori Davidovich Goldenberg, who had assassinated Prince Kropotkin at Kharkov in 1879, and Aaron Isakovich Zundelevich who had been a member of the Executive Committee of the *Narodnaya Volya.* Karl Marx, ethnically a Jew, although denouncing Judaism along with all other religions, had made his impression through the work of the Russian socialist leaders on many of the younger generation who came to America. The radical element easily exchanged its Judaism for scientific socialism and its promise of a socialist Utopia.

The "promised land", "Utopia", and "Zion" might appear to be but different names for the same thing, so it is not so strange that a majority of Jews who abandoned Judaism remained Zionists.

Socialism, while generally a psychological reaction to frustration and an escape from a deadening sense of inferiority, is almost always a revolt against religion. The Socialist begins by condemning the economic system. He advances to a condemnation of the government, and ends by a tirade against God. Marx declared for the international solidarity of the proletariat. His modern followers turn their eyes toward Moscow and recognize the Soviet Union as the "worker's fatherland." And yet the modern Socialist has on occasion proved as chauvinistically nationalist as has the Zionist, a paradox that might perhaps be explained by the fact that Marx and many of the leaders of modern Socialism were Jews. In spite of its origins and definite irreligious character, Socialism appears capable of joining hands with both Christianity and Judaism. The *Christian Socialist Party* was able to flourish in Austria and Germany and *Poale Zion* was able to organize in Czarist Russia. Following Franz Oppenheimer's liberal socialism *Poale Zion* seeks to establish coöperative settlements in Israel. The *General Jewish Workingmen's Union of Russia and Poland* (usually referred to as the *Bund*) had little or no religious or Jewish nationalistic tendencies in the beginning (1897). It supported the *Russian Workingmen's Democratic Party* but, in spite of its international and irreligious philosophies, found that it could not meet the Democratic Party's demand for complete assimilation. At its fourth convention its earlier policy was reversed and the delegates declared that the idea of nationality "is also applicable to the Jewish people."

The American Russian Jews who escaped Socialism were generally impressed with "democratic processes" and rejected the "force and violence" concepts that were to eventually captivate the revolutionary mind. But the step from "evolutionary socialism" through the labor movement to the "violent smashing of the machinery of bourgeoisie government would be an easy one for some when the last vestige of the ancient faith was gone. The *Bund,* in time, would become a revolutionary society, and, in time, the "religion" of Marx, Engels and Lenin would replace Judaism. The *Manifesto* would become the *Torah* and the works of Lenin would become the *Talmud.*

Meanwhile the Jewish radicals plunged into labor organizing. The *Amalgamated Clothing Workers of America* and the *International Ladies' Garment Workers,* almost exclusively Jewish, were founded. Sidney Hillman was president of the *Amalgamated Clothing Workers of America.*

The *Arbeiter Ring* (*Workmen's Circle*) was organized in 1900. It represents a left-wing element of American Jewry. It is primarily a fraternal organization. It publishes *Call, Der Fraynd, Kinder Tzaytung, Kulture un Dertziung* and the *New York Circleite.* A *Young Circle League* and a *Youth and English Speaking Division* were founded in 1927. Both organizations engage children in the program of the *Workmen's Circle.* They publish *Young Circle League News* and the *Workmen's Circle Call.* Ephim H. Jeshurin was president of the *Workmen's Circle* in 1950. Joseph Baskin was general secretary. Nat Peskin was director of the *Young Circle League.* Jacob Fishman was chairman and William Stern was the national director of the *Youth and English Speaking Division.*

The Jewish People's Committee

The *Jewish People's Committee for United Action Against Fascism and Anti-Semitism,* usually referred to as the *Jewish People's Committee,* was created in 1936 as a protest against the refusal of the *American Jewish Congress* and the *World Jewish Congress* to admit the representatives of the Jewish Section of the *International Workers Order, Icor,* and the *Fur Workers Joint Board of New York City.* Rabbi Jacob Greenfield; William Weiner, president of the *International Workers Order*; Dr. Charles Kuntz, head of *Icor*; H. Upatschwisky of the *Fur Workers Joint Board of New York City,* and Rubin Saltzman had been barred as delegates by the two Congresses.

Among those who were connected with the *Jewish People's Committee* are William Weiner, Rubin Saltzman, Joseph R. Brodsky, Joseph Freeman, A. A. Heller, Michael Gold, John Howard Lawson, Louis Weinstock, John L. Spivak, Rabbi Moses Miller, and Ben Gold.

Prior to the signing of the Hitler-Stalin pact in August of 1939 the *Jewish People's Committee* was aggressively against Hitler and fascism. After the signing of the pact the attitude of the Committee changed. "The American people want to stay out of this war", declared Rabbi Moses Miller. At its National Conference April 6-7, 1940 the JPC adopted a resolution which stated in part: "The *Jewish People's Committee* . . . urges all Jews to join with it and other progressive organizations in echoing the refrain which is sweeping through the country: Keep America Out of War." Rabbi Moses Miller was a member of the national board of the *American Peace Mobilization,* which conducted a picket line about the White House in protest against the "war-mongering" of President Roosevelt. He was one of the chief speakers at a "Walkout on War" rally of the *American Student Union.*

When Hitler broke the pact by his attack on the Soviet Union, the attitude of the *Jewish People's Committee* changed in unison with that of the Communist Party. On June 27, 1941, five days after the Nazi invasion of Russia, the National Board of the *Jewish People's Committee* issued a statement calling upon the Jewish people "to join with all the American people to defeat Hitlerism by aiding the Soviet Union . . ."

Max Perlow, Morris Greenbaum, Edward I. Aranow, and Morris Watson are JPC members with either Communist Party or Communist front affiliations, according to the reports of the *House Committee on Un-American Activities.*

Bernard J. Harkavy was Executive Secretary. M. Gertner was New York State Secretary. In addition to Rabbi Moses Miller, Rabbi J. Greenfield, Rabbi Judah L. Hahn, Ben Meyers, Harry

Mintz, M. Pizer, Irving Potash, Arthur Rock, J. Sultan and Charles Zuckerman were listed as presidents of the *Jewish People's Committee.*

In February of 1944 the *Jewish People's Committee* maintained offices at 22 East 17th Street in New York City. Max Perlow was acting President. Bernard J. Harkavy was National Secretary. Rubin Saltzman was treasurer. Vice Presidents were Ben Gold, Arthur Osman, Louis Weinstock and Harry Mintz. Maurice Rosenberg was administrative secretary.

The National Board was composed of the following: Joseph Aronow, Dr. Edward K. Barsky, Herbert Biberman, Sabina Bluman, Dr. A. L. Bunin, J. Burakoff, Sydney Burger, Abram Flaxer, Julius Fleiss, Morris Friedman, Leonard Goldsmith, Dr. Benjamin Goodman, Dave Greene, George Hochberg, Conrad Kaye, Aaron Kertman, Alexander Koren, Samuel Kramberg, Prof. William M. Malisoff, Saul B. Minowitz, Fern Mosk, Sam Nessin, Dr. Benjamin Netreba, Harry Poll, Irving Potash, Dora Rich, I. Rosenberg, George Sandler, S. Saniel, Henry Sazer, Morris Schwartz, Rubin Shulman, Irving Schnurman, Max Steinberg, William Weiner, Isidor Weissberg, Sol Wollin, and Tobias Wendy.

JPC sponsors included the following: Aline Bernstein, Louis P. Birk, Marc Blitzstein, Morris Carnovsky, Jerome Chodorov, Prof. Leon W. Cohen, Lester Cohen, Lion Feuchtwanger, Irving Fineman, Dr. Abraham Goldfeld, William Gropper, Prof. N. Levinson, Josef Lhevinne, Rosina Lhevinne, Irving M. Lechtenstein, Albert Maltz, Samuel Ornitz, Prof. Bernard F. Riess, Rephael Soyer, Alfred K. Stern, Maurice Sugar, Max Weber, Z. Weinper, Prof. Louis Weisner and John Wexley.

The *Jewish People's Voice* is the official publication of the *Jewish People's Committee.* The editors (October 1938) were J. Greenfield, Jacob Milch, S. Almazov, David Goldberg and Ephraim Schwartzman.

The *Jewish People's Committee* is cited as a Communist front by the *House Committee on Un-American Activities.*

Jewish Writers, Artists and Scientists

The *American Committee of Jewish Writers, Artists and Scientists* was incorporated in 1941. It purports to "further Jewish anti-Fascist unity and promote friendly relations between the Jews of the United States and of the U.S.S.R." B. Z. Goldberg was president in 1949 and Joseph Brainin was Executive Chairman.

The official publication of the ACJWAS is *New Currents.* The issue of March 1944 listed Joseph Brainin, Frederic Ewen, Howard Fast, B. Z. Goldberg, Albert E. Kahn, Herbert Morias, and William Zukerman, as editors and Alice Alpert, assistant editor. Business manager was Lennie Tamarin. The advisory board was composed of the following: Sholem Asch, Alvah Bessie, Lion Feuchtwanger, Waldo Frank, Murray Gitlin, William Gropper, Leo Huberman, Harold J. Laski, Albert Maltz, and Israel Schapiro.

Two Polish Jews, Social Democrats and leaders in Poland's trade-union movement, were executed by the Soviet Union under mysterious circumstances. That the executions were political appeared obvious, and U.S.S.R. prestige in the United States suffered considerably In order to offset American repercussions the Soviet Union dispatched a *"Russian Delegation"* to the United States composed of two Russian Jews, — Itzik Feffer and Solomon Michoels. Professor Solomon Michoels was billed as "people's artist of the U.S.S.R.," and "the chairman of the *Jewish Anti-Fascist Committee of the U.S.S.R."* Itzik Feffer was advertized as a "noted Jewish poet."

The *House Committee on Un-American Activities* reports that "the Communist-front organization technique was immediately set in motion, and reception committees — both national and local — were set up for the purpose of welcoming Itzik Feffer and Solomon Michoels."

The Jewish Advocate for Friday, July 16, 1943 carried an announcement of a *"Welcome Reception* for the *Russian Delegation"* to be held at Boston's *Symphony Hall* on Sunday, July 18, at 8 p.m. The *American Committee of Jewish Writers, Artists and Scientists* was represented in the person of B. Z. Goldberg. Dr. Hugh Cabot, Maurice Schwartz, and Rabbi Joseph S. Shubow were advertised as part of the program "highlights." The *"Welcome Reception"* was sponsored by the *Greater Boston Reception Committee to the Russian Delegation* of which Alexander Brin was general chairman, and Governor Leverett Saltonstall and Mayor Maurice J. Tobin were honorary chairmen. Professor Albert Einstein was honorary chairman of the National Committee. Eddie Cantor, Sholem Asch, Walter Houston, Serge Koussevitzky, Henry Monsky, Paul Muni, Pierre Van Paasen, Paul Robeson, Rubin Saltzman, Rabbi Abba Hillel Silver, and Dr. Stephen S. Wise were honorary co-chairmen.

The Communist *Daily Worker* for July 6, 1943 carried an announcement of a "Giant Mass Meeting" to be held at New York's *Polo Grounds* Thursday evening, July 8, 1943. In addition to the *"Russian Delegation"*, Eddie Cantor, Paul Robeson, Larry Adler, and Maurice Schwartz were among those scheduled to appear. Tickets for the affair were obtainable at the offices of the *American Committee of Jewish Writers, Artists and Scientists,* or through the *Jewish Council Russian War Relief,* Brownsville Section.

B. Z. Goldberg is listed by the *House Committee on Un-American Activities* as having been affiliated with the following Communist front organizations: *Celebration of 15 Years of Biro Bidjan,* vice chairman; *International Workers Order*, New York District, Concert and Lecture Bureau, speaker; *Ambijan Committee for Emergency Aid to the Soviet Union*, national officer; the *American Committee for the Settlement of Jews in Birobidjan*, member, dinner committee; *Open Letter to American Liberals*, signer; *Reichstag Fire Trial Anniversary Committee*, signer of declaration.

Joseph Brainin is listed by the *House Committee on Un-American Activities* as having been associated with the following Communist-front organizations or projects: *Celebration of 15 Years of Biro Bidjan*, sponsor; *National Committee to Combat Anti-Semitism*, sponsor; *Protestant*, associate editor; *Reichstag Fire Trial Anniversary Committee*, signer of declaration.

The officers of the National Committee for the *Greater Boston Reception Committee to the Russian Delegates* were the following: Joseph B. Abrams, secretary; Laurence Shubow, executive secretary; Peter M. Leavitt, treasurer; and Joseph I. Seifert, chairman of the Arrangements Committee. Committee members were Max L. Alpert, Mrs. Rose Andelman, Professor Hugh W. Babb, Samuel Baer, Nathan H. Barker, Judge Jennie L. Barron, Benjamin Block, Jacob Blume, Prof. Edgar S. Brightman, Dr. Joseph Brin, Judge Lawrence Brooks, A. S. Burg, Samuel Butkovitz, Henry Cabot, Dr. Hugh Cabot, Dorothea Cable Cary, Joseph Cinamon, Abraham Close, Harry Cohen, Israel Cohen, Fanny Cohen, Dr. Karl T. Compton, Arthur Constant, Mrs. Charles A. Coolidge, Max Cooper, Professor H. W. L. Dana, Dr. and Mrs. Albert C. Dieffenbach, Samuel S. Eisenberg, Arthur Eisenman, Mrs. Abbot J. Epstein, Saul Fechtor, Dean Lucy Franklin, M. Freeman, Israel Friedlander, Mrs. H. F. Friedman, Joseph Ford, Rabbi Morris B. Funk, Serge Gaposchkin, Mrs. I. Glasser, Hannah L. Goldberg, Dr. Bernard Goldberg, Ben Gordon, Rev. Dana McClean Greeley, Peter Groper, Mrs. Peter Groper, Casper S. Grosberg, Lillian S. Gurvitz, Mrs. Lewis Goldberg, Professor Harrison Harley, Moses E. Hirsch, Max Hoffman, Albert Hurwitz, Nathan Hurwitz, Max Kabatznick, Gabriel Kantrovitz, Judge Jacob J. Kaplan, Harry L. Katz, Samuel Kalesky, Irving King, Rabbi Samuel I. Korff, Philip Kramer, David Lasker, Dr. M. W. Levinson Levi, Frank Lerman, Richard Linsley, Rabbi Hugo Mantel, Philip J. Marget, Rev. H. Leon Masovetsky, Joseph Matison, Professor F. O. Matthisen, Nadia Miller, Dr. Hyman Morrison, Alan Morse, Isadore H. Y. Muchnick, Bishop G. Bromley Oxnam, Moses L. Parsons, Prof. Ralph Barton Perry, Dr. Israel Privez, Dr. Irwin Portner, Arthur Rabinowitz, Sidney Rabinowitz, Rabbi H. H. Rubenowitz, Jacob Rabinowitz, Judge David A. Rose, Mrs. Morris Rosenberg, Sidney Rosenberg, Joseph Salerno, Edward L. Schrenberg, Mrs. Philip Segal, Arthur Seserman, Dr. Arthur I. Shain, Jack Shore, Benjamin Schoolman, Rabbi Joseph S. Shubow, Mrs. David M. Small, Dewey Stone, Mrs. Samuel J. Stone, Eliza Stone, Professor Dirk Struik, Benjamin Ulin, Max Ulin, M. A. Weinman, Morris Weisberg, Samuel Westleman, Abraham Wintman, M. Yellin and Mrs. Ada F. York.

International Workers Order

The *International Workers Order* is cited as a Communist-front by the *House Committee on Un-American Activities.* This organization maintains an important Jewish Section. Rubin Saltzman was the secretary.

New Order, official publication of the *International Workers Order,* reported in its issue for April 1938 that the Jewish Section was the "largest in the Order." Rubin Saltzman "was first General Secretary of IWO and one of its founders when it split from the Workmen's Circle . . . His (Jewish) section started with 4000 now has 34,000 . . ."

The *Jewish Peoples Fraternal Order* is affiliated with the *International Workers Order.* It was headed by Albert E. Kahn.

The Freiheit

"*Freiheit* is the official Communist newspaper published in the Yiddish tongue," reports the *House Committee on Un-American Activities* (Appendix IX, page 473.) "For a number of years, the late M. J. Olgin was the editor of *Freheit.* For two decades, Olgin was one of the leaders of the Communist Party in the United States.

"In the early post-World War I period, there were close contacts between Sidney Hillman and Communist leaders in this country. Robert' Minor was special liaison man between Hillman and the party. M. J. Olgin was one of the party close to Hillman. Communist leaders, including Olgin, addressed the annual conventions of the *Amalgamated Clothing Workers of America.* Hillman's machine in the Amalgamated was enthusiastically backed by the Communist faction in the Union. It was during this period that Sidney Hillman made a donation of $3,000 to the Communist newspaper *Freiheit* in the name of his wife, Bessie Abramowitz."

The newspaper is also known as the *"Morning Freiheit."*

Both Samuel Gompers and Sidney Hillman were Jews although the similarity between the two men stopped at that point. Samuel Gompers was an English Jew. He was the president of the *American Federation of Labor* for forty years, and, while an energetic and consistent fighter for the rights and welfare of American labor, he was equally the foe of the Socialists who would have made the great labor organization he founded a political party. Gompers had little interest in Jews, as such, or in Judaism. His whole life was the labor movement. He became conspicuous as an American patriot and an implacable enemy of Communism.

Sidney Hillman, on the other hand, was thoroughly Jewish in background, and represented the "left-wing" in organized labor.

The *Morning Freiheit Association* was chairmaned by Ben Gold. Vice-chairmen were Rubin Saltzman and Louis Weinstock. Executive secretary was Alexander Bittleman. The recording and corresponding secretary was Abraham Chapman. According to a letter-head (*Dies Reports,* Appendix IX, Exhibit No. 75, page 1138) the Executive Committee of the Association was composed of the following: Sam Burt, Sadie Doroshkin, Hyman Dulitzky, Morris Friedman, Fannie Golos, Arnold Grosfield, George Hochberg, Charles Keiner, Max Levin, Joseph Mann, Jacob Milch, H. Mintz, Paul Novick (editor, *Morning Freiheit*), Isidore Opochinsky, Max Perlow, Paula Robison, Isidore Rosenberg, G. Sandler, H. Schiller, Max Steinberg, William Weinert, and Joseph Winagradsky.

Yiddisher Kulter Farbund

The *Yiddisher Kultur Farbund* is listed by the *House Committee on Un-American Activities* as a Communist-front organization. National officers were Dr. Chaim Zhitlowsky, Honorary Chairman; Dr. A. Mukdoni, Chairman; J. Opatoshu, Secretary; A. Olken, Executive Secretary; M. Epstein, B. Z. Goldberg, P. Hirshbein, H. Levik, M. Olgin, and J. Opatoshu, Vice-chairmen. The *American Jewish Yearbook* for 1950 lists Kalman Marmor as President and Z. Weinper as National Secretary, and states that the organization "seeks to advance Jewish culture" and publishes works of contemporary Jewish writers and artists.

Jewish Labor Committee

The *Jewish Labor Committee* is the spearhead for *American Jewish Committee* and *Anti-Defamation League of B'Nai B'Rith* penetration into, and indoctrination of, organized labor in the United States. Under the guise of combating discrimination and anti-Semitism, the *Jewish Labor Committee* is charged with planting the political propaganda of the two major organizations in the ranks of the *American Federation of Labor* and the *Congress of Industrial Organizations.*

Many of the resolutions adopted by state and national conventions of the two major labor organizations clearly reveal the hand and influence of the *Jewish Labor Committee.* Aside from the resolutions on anti-Semitism (usually amalgamated to include all races as a bait for wider support) are such political questions as *Fair Employment Practices Acts* and international problems related to the *United Nations* and its agencies.

The following excerpt from a resolution adopted by a national convention of the A. F. of L. is indicative of the *Jewish Labor Committee's* technique for circumventing A. F. of L.'s historic policy on immigration:

"Because of the real part taken by the *American Federation of Labor* in the passage of most necessary legislation regulating immigration, your committee would not recommend that our nation's immigration laws be amended or modified, but *your committee is of the opinion that some immediate relief should be given to the dispossessed of Europe.* During the war it was not possible for immigrants to come to this country; the annual quotas were not filled. Your committee therefore recommends that this convention give its approval to the immediate entry of immigrants composed of displaced persons in Europe of whom the Jews are a large number, which will permit the unfilled quotas of the war period to be completed by the entering into our country of the number of immigrants who otherwise would have entered our ports if it had not been for the war, such action in no way modifying the existing immigration laws which have always had the support of the *American Federation of Labor.*"

Adolph Held, Joseph Baskin, David Dubinsky, Jacob Pat, Nathan Chanin, Benjamin Tabachinsky, Joseph Godson and Irving Salert all are, or have been, members and officers of the *Jewish Labor Committee.*

In its propaganda indoctrination programs the *Jewish Labor Committee* prepares and distributes to labor organizations film strips, monthly "labor" reports, cartoons, mats, literature publications, and speakers.

These "free services" are said by JLC to "aid in the educational program of your organization . . . enliven meetings and rallies and promote larger attendance . . . make your organization's Journal or paper forceful and effective . . . emphasize the battle against intolerance and bigotry."

JLC issues two monthly publications for labor consumption, *"Voice of the Unconquered"*, and *"Common Cause"*.

"Voice of the Unconquered" is a "journal reporting the efforts of anti-totalitarian labor and liberals abroad to rebuild free democracy."

"Common Cause" is an "illustrated bulletin offering facts, analysis and program to combat bigotry in the United States."

The *Jewish Labor Committee* budget for 1949 was one million, eight hundred and fifty thousand dollars. ($1,850,000). Contributions to this fund were announced as "tax exempt and deductible from your income tax."

The general activities of the *Jewish Labor Committee* has to do with the resettlement of European Jews, assistance to Israel, rebuilding Jewish culture, establishment of "producer" co-operatives, and, of course, fighting anti-Semitism. It was organized in 1933.

In 1948 the JLC announced that it had secured 2,000 visas for garment workers and 400 visas for furriers. It lends its pressure to that of other Jewish organizations urging greater latitude in U. S. immigration laws, and presently, agitating for the repeal of the *McCarran Internal Security Act* of 1950.

"The JLC," says one of its brochures, "has used its influence and prestige with the labor governments in Western Europe to give support to the historic decision of the United Nations for partition" (Israel).

In the field of "culture", "a network of Jewish schools for children, over 150 libraries, evening courses for adults, post graduate courses for Jewish teachers, people's universities and cultural centers were founded" and are regularly subsidized by the JLC.

JLC claims to have helped establish over eighty co-operatives in Europe.

The JLC, of course, works in "cooperation" with the *Anti-Defamation League of B'Nai B'Rith.* It carries on "an intensive campaign against" what it terms "the greatest threat to our people" — anti-Semitism. Working in the committees of the A. F. of L. and the C.I.O., JLC members are able to produce what they are pleased to call "close cooperation." Both A. F. of L. and C.I.O. conventions "have adopted resolutions commending the activities of the JLC in this field of education and enlightenment."

Similar activities are being carried on in Canada.

"This work," declares JLC, "is being conducted in several forms: Printing and distributing educational literature, showing special movies, providing special courses for shop stewards and trade union leaders, etc."

American Jewish Labor Council

The *American Jewish Labor Council* was organized in 1946. It allegedly seeks to combat anti-Semitism and racism, and to help in the rehabilitation of surviving Jewry in Europe. It supports the efforts of the Jewish people in Israel to secure independence, equality, and statehood. It publishes *Action Digest.* Ben Gold was president in 1950. Secretary-treasurer was Max Steinberg.

The *American Jewish Labor Council* is listed as a Communist front at page 277 of the Fifth Report (1949) of the *California Committee on Un-American Activities.* The Los Angeles offices of this organization were located at 307 South Hill Street. The national offices were at 22 East 17th Street, New York City.

An expensive brochure, *"Program for Survival",* issued by the *American Jewish Labor Council* plugged for a $250,000. fund "to reconstruct Jewish life in Europe." The slogan for the fund-drive was "Europe will *not* be *Judenfrei",—"free of Jews."*

AJLC attempted to cash in heavily on "anti-Semitism." A four page tabloid screams that American Hitlers are on the march;

that Hitler's "ghost walks in America." American Jews, reading this scare sheet, are led to believe that all America is seething with Nazi storm-troopers;—that the life of every Jew hangs by a thread. Photostats, pictures, and cartoons illuminate blaring headings that announce doom to every Jew in the country.

"Anti-Semites," declare the AJLC, "are labor-haters! The present drive against labor gives them wonderful opportunities. They show this super-patriotism by shouting 'Jew-Communist' on every occasion. In the attempt to smash labor, the people must be divided. Their minds must be turned away from their problems. Attacks on the Jews along with attacks on other minorities was Hitler's method. And, say our American fascists, what was good enough for Hitler is good enough for them."

American anti-Semites are engaged in four activities, says AJLC. These activities are: "1. The spreading of anti-Semitism and other fascist prapaganda. 2. Recruiting new members. 3. Attempts to win political power. 4. Acts of violence."

Such inflammatory dribble is not without sinister purpose and deadly effect. All Gentiles are made to appear as vicious enemies of the Jewish people in particular, and American labor in general. Linking every horrible and hateful bigot with Christianity, the dialecti cwriters of the AJLC apparently hope that suspicion and hatred of the Gentile world will be firmly planted in the Jewish mind. Hatred is the Marxian *thesis*. Counter-hatred is the *anti-thesis*. Violence is the ingredient for the production of the *synthesis*. Hatred for Gentiles is designed to create anti-Semitism. Mutual hatred is a basis for conflict. Conflict is the stuff of which revolutions are made.

Page 2 of the AJLC tabloid reproduces several photostats through the "courtesy" of the *Anti-Defamation League*.

V

ZION IN BIROBIDJAN

The successful Bolshevik revolution in Russia in 1917 aroused warm response in the hearts of the more radical element of American Jewry. Many went over to the new American Communist Party in 1919. Many were attracted to the movement because of its conspiratorial atmosphere, without understanding its deep and sinister character. Bitter experience and grim awakening restored some to sanity — and a real understanding of the principles of Americanism. Others, however, obeyed the tortuous twisting and turnings of the "party line" as dictated from Moscow and even survived the Hitler-Stalin pact without flinching. Some actually remained Zionists as long as the *Politburo* did not decree otherwise. And, at one time, it appeared that the *Politburo* was determined to set "Zion" up as one of the "autonomous" states of Russia.

The *American Birobidjan Committee* was an organization established for the purpose of settling "Jewish victims of Fascism in Birobidjan", — the so-called autonomous region of Birobidjan of the Soviet Union. This organization was still listed in the 1950 *American Jewish Year Book.* It publishes *Ambijan Bulletin* and *Naileben.* The executive vice-president in 1950 was J. M. Budish and the executive secretary was Abraham Jenofsky.

The *Ambijan Committee for Emergency Aid to the Soviet Union* is cited by the *House Committee on Un-American Activities* as one of the numerous Communist-fronts revealing "an extensive interlocking directorate" with other organizations cited by the Committee. An undated communication (Exhibit No. 1, Dies Reports. Appendix IX, page 1069) reads as follows:

"We acknowledge with profound thanks the generous and wholehearted support of our many friends and advertisers who helped make this concert the success that it is. We are especially grateful to Berney Josephson who presents this concert, to Clifton Fadiman, our Master of Ceremonies, to Ivan Black, Publicity Director, and to all the artists who generously contributed their talent to help the Red Army."

Rt. Honorable Lord Marley is listed among the "national officers." George Gordon Battle was acting president; Vilhjalmur Stefansson, vice-president; J. M. Budish, chairman of the administrative committee; Nan Golden, administrative secretary; Edward I. Aronow, secretary-treasurer; and Max Levin, chairman of the board of directors.

Other "national officers and directors" listed are as follows: Dr. Jacob Billikoff, H. L. Block, Joseph B. Boudin, J. Budish, Dr. William Cantor, Samuel A. DeWitt, H. L. Dlyn, Motty Eitingon, Victor A. Fischel, Abraham Friedenberg, Arnold Friedman, Samuel Getmansky, B. Z. Goldberg, Rabbi David Goldberg, Dr. Charles Gottlieb, Jack Greenbaum, Dr. Morris Greenberg, Willy Hieineberg, Edward B. Hittleman, Sarah Horn, Morris Jaffe, D. Kestenbaum, Rebecca Kimmel, Rabbi Krass, Harry G. Kriegel, Hon. Anna M. Kross, Rabbi Isaac Landman, Dr. Maurice Lenz, Dr. M. V. Leof, Mrs. L. R. Levin, Charles H. Lipsett, Samuel M. Marcus, Samuel Match, Daniel Moscow, Herman D. Moskowitz, Dr. Henry Neumann, Charles H. Oestreich, Hon. Isaac Pacht, Bernard M. Parelhoff, Jakob Pohoryles, Dr. Nathan Ratnoff, Dr. Morris Rattner, Charles Recht, Ann Rosen, Dr. Joseph Rosen, Dr. Simon Rothenberg, H. J. Rubenstein, Dr. Zachary Sagal, R. Saltzman, Mendell M. Schaenen, John Schreiber, George Segal, Miles M. Sherover, Samuel S. Shipman, Mrs. Sophie Silver, S. J. Thenen, Max Warm, Max Weisen, Prof. Louis Weisner, and Gerson C. Young.

The Concert Committee was composed of the following: Edward I. Aronow, D. M. Alexandrovitch, M. E. Bergman, Ivan Black, Hon. Emanuel Celler, Jess Fish, Samuel Getmansky, Rabbi Samuel H. Goldenson, Dr. I. W. Held, Warner James, Charles Josefowitz, Isaac S. Kibrick, Dr. J. Leon Lascoff, Oscar Lazrus, Lord Marley, Hon.. Mitchell May, Reuben Papert, and Joseph Pulvermacher.

The *American Committee for the Settlement of Jews in Birobidjan* is another of the organizations that looked to the Soviets for a "homeland" for the Jews. It is also another group cited by the *House Committee on Un-American Activities* as a Communist front. Mr. Aaron Lipper was the chairman of the *Budget and Policy Committee.* The organization tendered him a dinner at the *Hotel Astor* in New York City, Saturday evening, December 4, 1937 upon his return from a visit to the U.S.S.R.

The Dinner Committee was composed of the following: Hon. Mitchell May, chairman; Hon. William W. Cohen, Hon. Edward I. Aronow, and Max Levin, co-chairmen; George Gordon Battle, Dr. Jacob Billikoff, Harry Caplan, Congressman Emanuel Celler, Victor A. Fischel, B. Z. Goldberg, Franklin S. Harris, J. M. Kaplan, Vilhjalmur Stefansson, and Judge Isaac Pacht, members of the Committee.

Officers of the *American Committee for the Settlement of Jews in Birobidjan* were listed as follows: Lord Dudley Marley, honorary chairman; William W. Cohen, president; Max Levin, chairman Board of Governors; Edward I. Aranow, secretary-treasurer; J. M. Budish, chairman of the Administrative Committee; Edward I. Aronow, George Gordon Battle, Joseph B. Boudin, Jacob M. Budish, William W. Cohen, Samuel A. DeWitt, Emil Friedlander, Arnold Friedman, Isidore Glauberman, Dr. David Goldberg, Dr. Morris Greenberg, Sarah Horn, Harry G. Kriegel, Dr. Leon Lascoff, Max Levin, Mrs. Lonnie Levin, Aaron Lipper, Charles Lipsett, Herman Mason, Bernard M. Parelhoff, Dr. Morris Ratner, Charles Recht, Anne Rosen, H. J. Rubenstein, Dr. Zachary Sagal, Mendell M. Schaenen, Jack Schreiber, Donald K. Swartz, George Segal, Samuel S. Shipman, and Gerson C. Young, members of the Board of Directors and Governors.

On May 14, 1943, Charles Kuntz and Max Levin issued invitations for a *Celebration of 15 Years of Biro Bidjan*, the Jewish Communist colony in the Soviet Union. The *House Committee on Un-American Activities*, Exhibit No. 1, page 603 of Appendix IX, reproduces the invitation to this affair, which reads as follows:

"Invitation to a Gathering of the Committee of Sponsors

for the Celebration of '15 Years Biro-Bidjan', With the National Executive Committee of 'Icor'"

"Dear Friend: We have the honor to extend our cordial invitation to you — to come to the gathering, which will take place on Thursday, May 20th — at 8 P.M. in the Piccadilly Hotel — 227 West 45th Street, New York.

"At this gathering we shall hear a report of the results of the Biro-Bidjan celebration, and the Almanac, '25 Years U.S.S.R.; 15 Years Biro-Bidjan', which was issued by the *'Icor'* Association.

"We hope that you will accept our invitation."

A. Jenofsky signed as "Secretary, For the Committee of Sponsors."

The list of sponsors are as follows: Hon. Stanley M. Isaacs, Hon. Anna M. Kross, Prof. Charles Kuntz, Dr. Chaim Zhittowsky, Max Levin, Ab. Epstein, Ben Gold, B. Z. Goldberg, Frank C. Kirk, Michael Millstein, Molly Picon, Rabbi Benjamin Plotkin, Rabbi Dr. Chaim Rabinowitz, Rubin Saltzman, Dr. L. Schatzov, Louis Weinstock, A. Jenofsky, M. Stern, Celia Adler, Frances Adler, Jacob Adler, Leah Adler, Hannah Aronoff, L. B. Balin, Max Bedacht, Alexander Bittelman, Dr. Joshua Bloch, Abraham Bookstein, Joseph Boruchowitz, Louis B. Boudin, Joseph Brainin, Joseph R. Brodsky, J. M. Budish, N. Buchwald, Julius Burakoff, Sam Burt, Hon. Peter V. Cacchione, Morris Carnovsky, Hon. Emanuel Celler, Ph. Cherner, H. I. Costrell, Dr. Bella V. Dodd, Sadie Doroshkin, H. Dulitzky, Dr. J. S. Efremoff, B. Epelbaum, Irving H. Feingold, J. Finkelstein, Abraham Flaxer, Hyman Formin, L. Freed, M. Friedman, Berta Gersten, Dr. J. Glassman, Emanuel Gober, Herman Goffer, I. Goldberg, Aaron J. Goodelman, Dorothy Greiner, Wm. Gropper, A. Grosfield, Ezra Harari, Louis Harkavy, Minnie Harkavy, Dr. Leon Harris, N. Haykin, Dr. Isidore W. Held, Max Helfman, R. Hirshkan, G. Hochberg, Frank Horowitz, Rev. Pinchos Jassinowsky, V. J. Jerome, Jacob Kalich, Morris J. Kallem, Moishe Katz, S. Kaufman, Rockwell Kent, Carol King, Dr. Isaac Kloomok, I. Klurfeld, Leon Kobrin, L. Kossovsky, Dr. D. Krinkin, Aaron Kurtz, M. Landesberg, B. Lapin, Mr. Lebowitz, J. Leiserowitz, Sholom Levine, Dr. Julius Littinsky, Helen London, Louis Lozowick, Mrs. J. H. Macy, Mary Cabot Macy, Joseph Mann, Hon. Vito Marcantonio, Pesach Markus, Kalmon Marmor, Gina Medem, Nachman Meisel, Jacob Mestel, Dr. Henry Milch, J. Milch, L. Miller, Harry Mintz, Leon S. Moisseiff, Paul Muni, P. Novick, Clifford Odets, M. L. Olken, J. Opochinsky, Max Perlow, Mrs. Jennie Posner, Hon. Rev. Adam Clayton Powell, Jr., Lionel S. Reiss, Rev. Ben A. Richardson, Prof. A. A. Roback, Joseph Rolnick, Emanuel Romano, I. E. Rontch, Adolph Rosenbaum, Dr. Maxwell Ross, Jacob Rothbaum, Anna Safran, G. Sandler, Paula Scherbaty,

H. Schiller, Leon Straus, Alex Sirota, Joel Slonim, B. Small, Raphael Soyer, Max Steinberg, Jacob Stodolsky, Ab. Victor, Bessie A. Wallman, Alice Holdship Ware, Max Weber, Z. Weinper, J. Weinstein, James Waterman Wise, General Victor A. Yakhontoff, M. S. Yardenini, R. Youkelson, P. Yuditch, and Benjamin Zemach.

"Icor", says the *House Committee on Un-American Activities*, "is an organization which has devoted its activities to Jewish colonization in the Soviet Union, centering principally in Biro-Bidjan. Despite its proclaimed interest in the welfare of the Jewish people, we find repeated emphasis throughout its official publication, *Naileben (New Life)*, that it 'stands for the defense of the Soviet Union.' (*Naileben*, September 1935, p. 50)."

Among those listed by the *House Committee* as having been "cited extensively in connection with other front organizations" and active in behalf of *Icor* are A. A. Heller, Anna Louise Strong, Max Kitzes, Morris Greenbaum, and Paul Novick.

A *"Biro-Bidjan Art Committee"*, composed of N. Cikowsky, Stuart Davis, Minnie Harkavy, William Gropper, Frank C. Kirk, Louis Lozowick, Phil Reisman, Adolff Wolff and Sol Wilson, under the auspices of the *John Reed Club of New York* was publicized in *Naileben*, December, 1935 as working for a collection of works of art to be presented to the State Museum of Biro-Bidjan.

The November, 1937 issue of *Naileben* states that it is published by *Icor*, "Association for Jewish Colonization in the Soviet Union at 799 Broadway, New York, N. Y." S. Almazov was editor and Ab. Epstein was the managing editor and business manager.

Jewish colonization in the Soviet Union started in 1924 with the founding of the *American Jewish Joint Agricultural Corporation (Agro-Joint)*. Julius Rosenwald, Felix M. Warburg, James M. Rosenberg, together with other wealthy American Jews, raised around eight million dollars for the project. Maurice B. Hexter is president and Robert Pipel is secretary.

VI

INTERNATIONAL ORGANIZATION

Part and parcel of the Zionist network is the organizational activity that centers around "Jewish refugees". The most important of these organizations may be said to be the *American Jewish Joint Distribution Committee, Inc.*, organized in 1914. Growing out of the plight of the Jews on the Eastern Front in World War I a number of committees came into existence, among which were the *Central Relief Committee*, organized in October, 1914, the *American Jewish Relief Committee*, organized in the same month by the *American Jewish Committee,* and the *People's Relief Committee,* organized in 1915. The three committees represented three different groups of American Jewry. The *Central Relief Committee* worked among the orthodox and Zionists; the *American Jewish Relief Committee* among reform Jews; and the *People's Relief Committee* among the radical and left-wing element. The three organizations united in the common cause to form the *American Jewish Joint Distribution Committee,* under the leadership of Louis Marshall, of the *American Jewish Committee*; Meyer London, Socialist leader, and Felix M. Warburg. From 1914 to 1924 fifty-nine million dollars was collected and distributed. The money went principally to Russia, Poland and Palestine. After 1926 the Committee assisted in the Soviet projects for the Jews in the Crimea and the Ukraine, supplementing the work of the *American Jewish Joint Agricultural Corporation.* John D. Rockefeller, Jr. joined with Julius Rosenwald in contributing a half million dollars to this Communist scheme. The Soviets had agreed to settle 10,000 Jewish families per year on the soil, and to open up a tract in Siberia when the Crimea and the Ukraine were settled.

The *Joint Distribution Committee* now works in close harmony with the Zionist appeal for funds in national campaigns. Its chairman is Edward M. M. Warburg and its executive vice-chairman is Moses A. Leavitt. It publishes *JDC Digest.* It maintains a *Youth Division* chairmaned by S. Harry Galfand. Its executive secretary is Meyer Kunsky. Its purpose is to provide a program of activity for youth and young adults in connection with JDC. It publishes *JDC Youth Division Reporter.*

According to Rabbi Lee J. Levinger, Jewish historian, there were about 500,444 Jews in Germany in 1935 and about 37,500 fugitive Jews scattered in different countries. A considerable number, he says, had already gone to Palestine or were preparing to go. The *Joint Distributing Committee* joined with the *Zionist Organization of America* in assisting these refugees.

No reasonable person actually attempts to deny the international orientation of world Jewry. The statement is usually condemned by so-called Jewish defense organizations as a catchphrase of anti-Semitism, which, of course, is neither an argument in rebuttal nor an explanation. Many Jewish writers recognize this characteristic of Jewry as well as its paradoxical opposite,—Jewish nationalism,—and appear to find nothing extraordinary in the phenomenon. Certainly these universalistic and international tendencies are understandable in Eastern Euorpean Jewry in the nineteenth century but not so easily understood in most of Europe and America at that time or since. Karl Marx and Ferdinand Lassalle, neither of whom were mistreated because they were Jews, were the founders of international movements. Moses Hess, an associate of Marx and exponent of Pierre Proudhon's anarchism, could be, at the same time, an international socialist and an ardent Zionist. A Felix Adler could be interested in an *Universal Race Congress*, and a Lazarus Zamenhof could invent an international language. No matter where they were born or where they resided in the Diaspora the overwhelming majority of Jews looked upon Jerusalem as *metropolis,* — home. Except in Israel he was a cosmopolite, — a citizen of the world. Leo Pinsker had believed that world-wide cosmopolitanism and internationalism were the surest guarantees for the welfare of the Jews. His later trend toward Zionism did not cancel this theory. It only served to underscore the paradox.

There does not appear to be a decrease in the international tendency of world Jewry. Organized Zionism, on the other hand, appears to have intensified Jewish nationalism to the point of fantastic chauvinism.

Relief Organizations

The following, from the *American Jewish Year Book* for 1950, are the principal Jewish relief agencies operating in the United States:

American Beth Jacob Committee, Inc. Organized in 1928. Aids the *Beth Jacob Schools,* which provide vocational, religious, and academic training for Jewish girls in Europe and Israel. The chairman is Leo Jung and the executive director is Meier Schenkolewski.

American Committee for Relief of Yemenite Jews. Organized in 1939. Raised funds for relief of Jews in Yemen and Aden and for resettlement of Yemenite Jewish refugees in Israel. The chairman is Moses I. Feuerstein and the executive director is Zacharia Gluska.

American Committee of O.S.E., Inc. Founded in 1940. Promotes health, hygiene, sanitation, and the care of children. Publishes *American OSE Review.* The chairman of the Executive Board is Boris Pregel, and the secretary is Leon Wulman.

American Friends of Alliance Israelite Universelle. Established in 1946. Serves liason between Jews in America and the *Alliance Israelite Universelle.* Publishes *Review of the Alliance, Revista de la Alliance.* The president is Alan M. Strook and the executive director is Saadiah Cherniak. The secretary is Haim Toledano.

American ORT Federation (Organization for Rehabilitation through Training). Organized in 1922. Trains Jewish men and women in the technical trades and agriculture. Organizes and maintains vocational training schools. Publishes *ORT Bulletin.* Its president is George Backer and its executive director is Edward L. Sard. *Women's American ORT* was organized at the same time as the Federation. It promotes the ORT program and publishes *Highlights*. Mrs. Ludwig Kaphan is president and Mrs. Maurice Finkelstein is the chairman of the executive committee. A *Young Men's and Women's Division* was organized in 1937 to raise funds for ORT and disseminate knowledge of its program. The president is Nat Dechter and the executive secretary is Alice Solomon.

American Pro-Falasha Committee, Inc. Founded in 1922. It conducts educational work among Falashas. Its chairman is Charles P. Kramer and its secretary is Daniel L. Davis.

The Falashas are inhabitants of the Abyssinian Kingdom of Amhara. They claim to be of the Jewish race, and practice variations of Jewish rites. The monks must prepare all their food with their own hands, and no lay person, male or female, may enter their houses. No one is admitted into the order who has eaten with a Christian or is the son or grandson of a man thus contaminated. There are between 100,000 and 250,000 Falashas.

Rabbi Wentworth Matthew, originally from Ethiopa, organized *Beth Hatphlal Congregation* and a Hebrew school to care for New York City's 1500 Falasha Negro Jews. Rabbi Matthews received his *smicha* (ordainment) in Tel Aviv, and is strictly orthodox and Zionist. The AJP reports that Rabbi Matthews declares "that the American Falasha Jews have gained the respect of their fellow-Negroes and face anti-Semitism."

Association pour le Reconstruction des Institutions et Oeuvres Isralites en France et dans ses Possessions d'Outremer. (ARIF). Founded in 1943. Seeks to reconstruct French Jewish religious and social institutions and serves as liason with organizations in the United States. Robert de Rothschild is president. Simon Langer is secretary.

Dominican Republican Settlement Association, Inc. Established in 1939. Aids settlement of Jewish and non-Jewish refugees. The chairman is Maurice B. Hexter. Executive secretary is Mrs. Ruby F. Moses.

European-Jewish Children's Aid, Inc. Organized in 1934. Receives, cares for, and supervises placement of unaccompanied refugee children and renders consultative service. Director of Placements is Lotte Marcuse.

Freeland League for Jewish Territorial Colonization. Established in 1942. , Acquires territory suitable for large scale Jewish colonization. Publishes *Freeland* and *Oifin Shvel.* Secretary general is I. N. Steinberg. Executive secretary is Saul Goodman.

Hebrew Sheltering and Immigrant Aid Society (HIAS). Founded in 1884 and re-organized in 1901. Provides Jewish migrants with legal documents, transportation, and temporary relief needs. Publishes *Rescue*. Samuel A. Telsey is president. Isaac L. Asofsky is executive director.

Jewish Cultural Reconstruction, Inc. Established in 1947. Takes title to heirless and unidentified Jewish cultural property in various European countries and distributes them to Jewish libraries throughout the world. President is Salo W. Baron and the executive secretary is Hannah Arendt.

Jewish Restitution Successor Organization. Founded in 1947. Acts to discover, claim, receive, and assist in the recovery of Jewish heirless, unclaimed, and other types of property in any part of the world, and to utilize such assets or to assist in their utilization for the relief, rehabilitation, and resettlement of surviving victims of Nazi persecution. Assistant secretary is Eli Rock.

Labor Zionist Committee for Relief and Rehabilitation, Inc. Organized in 1946. Maintains network of relief organizations throughout Europe. Supports children's homes, centers, libraries, cooperatives, cultural and educational centers. Offers foster parents service. Publishes *Call-Der Ruf*. Chairman is Louis Segal. Secretary-director is Z. Baumgold.

Ozar Hatorah. Established in 1946. Seeks to perpetuate Jewish religious education through *yeshivot* throughout the Middle East and North Africa. Isaac Shalom is president.

Refugee Economic Corporation, Inc. Founded in 1934. Assists in the economic rehabilitation of refugee and displaced persons. President is Charles J. Liebman and the secretary is George W. Naumberg.

Rescue Children, Inc. Organized in 1946. Provides care for Orthodox Jewish war orphans in Europe. National chairman is Herbert Tenzer.

Tomche Toral Society, Inc. Founded in 1927. Supports *yeshivot* in Israel, Central Europe, and DP camps. Isidore Grossman is president. Samuel Wiesner is executive director.

United Jewish Appeal, Inc. Organized in 1934. The national fund-raising instrument for *American Jewish Joint Distribution Committee, United Palestine Appeal* (*United Israel Appeal* since 1952), and *United Service for New Americans*. Publishes *UJA Campaigner*. The general chairman is Henry Morgenthau, Jr. The director is Henry Montor.

The *United Jewish Appeal* utilizes every effective facility in its fund raising campaigns. Millard Lampell, whose real name, according to his own statement, is Milton Lampell, has been employed by this organization in the capacity of script writer for radio net-work programs.

A *Report from the Sub-Committee Investigating Subversive Infiltration of Radio, Television and the Entertainment Field,* signed by Senators James O. Eastland, Pat McCarran, and Arthur V. Watkins (Part I, page IV) has the following to say concerning Mr. Lampell:

"Two prominent radio writers who are leaders of the pro-Communist faction of the *Radio Writers Guild* are Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell, who have notorious records of affiliation with Communist fronts and causes.

"In addition to the accompanying testimony, it is the information of the subcommittee from unimpeachable sources that Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell are hardcore Communists. When interrogated by the subcommittee both Lyon and Lampell refused to answer any questions concerning their Communist activities, asserting that their answers to such questions would incriminate them."

Lampell testified April 1, 1952, in part, as follows (page 112):

". . . Then I went to Israel for the *United Jewish Appeal* and I wrote a film entitled '*The Journey*' which was shot in Israel . . . I also did a series of radio plays for the *United Jewish Appeal* on all networks. What we did was one show on each of the four networks . . . I wrote a series of seven or eight radio shows for the *United Jewish Appeal,* one on each network in the spring. That brings us up to this year. This year I have a novel in progress which I have been working on. I have been doing some radio work, a series for the *United Jewish Appeal.*"

Vaad Hatzala Rehabilitation Committee, Inc. Established in 1939. Rescues rabbis, scholars, and religious persons in Europe, and supplies aid to rabbis and scholars emigrating to Israel. Publishes *Vaad Hatzala Bulletin.* Eliezar Silver is president and Jacob Karlinsky is executive secretary.

Vaad Hoezra, Union of Grand Rabbis of the United States and Canada. Organized in 1942. Fraternal. Aids Jews in Europe and Israel with money and parcels. The president is M. S. Friedman and the secretary is I. Twersky.

In the United Nations

The *Consultative Council of Jewish Organizations* is co-chaired by Jacob Blaustein of the *American Jewish Committee,* Leonard Stein of the *Anglo-Jewish Association,* and Rene Cassin of the *Alliance Israelite Universelle.* Secretary General is Moses Moskowitz.

This organization is said to cooperate and consult with, advise and render assistance to, the *United Nations Economic and Social Council* "on all problems relating to human rights and economic, social, cultural, educational, and related matters pertaining to Jews."

The *Consultative Council of Jewish Organizations* on May 16, 1949, "submitted to the *Human Rights Commission* (United Nations) a ninety-six-page memorandum containing proposals on the structure, functions, and international machinery to protect human rights." The CCJO, pressing toward World Government, lobbies for individual or group petition to "international bodies", by-passing their own governments. The *World Jewish Congress*, also working in this field, works for the "establishment of special domestic and international human rights courts" with "authority to invoke the assistance of UN organs for implementation."

Working with the *World Jewish Congress* and the *Consultative Council of Jewish Organizations* is the *World Agudas Israel* and the *Coordinating Board of Jewish Organizations.*

On May 19, 1949 the *Consultative Council of Jewish Organizations* submitted a fifty-two-page document to the Sub-Commission on *Prevention of Discrimination and Protection of Minorities* of the *Human Rights Commission* urging "bilateral or multilateral agreements among nations for the protection of the rights of minority groups."

On February 14, 1949, the *Joint Commission on Social Action* of the *Union of American Hebrew Congregations* and the *Central Conference of American Rabbis* called on the United States government to implement "to the fullest extent" the UN *Declaration of Human Rights.*

On December 9 and 10, 1949 the United Nations General Assembly adopted the *Convention for Prevention and Punishment of the Crime of Genocide* and the *Declaratiion of Human Rights.* The *American Jewish Committee* boasts of playing an important and significant part in the adoption of these proposals;—proposals that, if ratified by the Senate of the United States, may well destroy the independence and sovereignty of the Republic. Says the *American Jewish Committee*: "As a member, along with an English and a French Jewish organization, of the *Consultative Council of Jewish Organizations*, which has consultant status with the *United Nations Economic and Social Council,* we were in a position to press within the United Nations for a genocide convention as well as for other proposals in the field of human rights. For over a year and a half, a staff member of the *American Jewish Committee* was engaged primarily in promoting the *Genocide Convention.* Resolutions were drafted and redrafted. Delegates were briefed with factual material and arguments, and slowly but surely a workable convention was hammered out . . . An even more important role was played by the *American Jewish Committee* in the final passage of the *Declaration of Human Rights.* In this field the Committee was on the job from the very beginning. When the United Nations was first organized at San Francisco in 1945, Judge Proskauer and your chairmen were there on behalf of the Committee as consultants to the American Delegation to plead the cause of human rights . . . For nearly three years we labored with various United Nations bodies, with delegates and public officials, and with the folks back home. Here, again, a broad campaign of public education was initiated, on our own and in conjunction with non-Jewish groups, to make the average American understand the fundamental concepts involved and aware of the necessity for United Nations action."

VII

FUND RAISING

This vast network of Jewish organizations requires millions and millions of American dollars in order to operate. Many groups have been organized for fund-raising alone. In 1950 there were more than 600 communities in the United States affiliated with the *Council of Federations* and *Welfare Funds*, approximately a hundred percent increase over 1943. Many of the Jewish agencies receive funds from the *Community Chest.*

The *Federation of Jewish Welfare Organizations* and the *Jewish Community Council* are two fund-raising organizations in Los Angeles. The *Federation of Jewish Welfare Organizations* was founded in 1911. In 1950 Leonard Chudacoff was president and Martin Ruderman was executive director. The *Jewish Community Council* was organized in 1934. Isaac Pacht was president in 1950 and Leo Gallin was executive secretary.

The *United Jewish Welfare Fund* is sponsored by the *Jewish Community Council.* It is the source of money for local, national and international Jewish organizational activities. Many of these organizations are concerned with politics in one form or another, working in legislative, United Nations and international fields. Attacks on proposals advocated or supported by these Jewish organizations, such as FEPC, UNESCO, and U.N. conventions and treaties, are conveniently countered by the cry of anti-semitism. (See *"The Troublemakers"*). This technique not only often obscures the real issues but frequently silences opposition. The charge of "anti-semitism" is now used by Jewish organizations as an offensive and defensive mechanism as effectively as the communists once used the charge of "red-baiter."

In 1951 allocations by the Los Angeles *United Jewish Welfare Fund* to organizations dealing with international Jewish aid amounted to $2,655,000. (*1952 Year Book United Jewish Welfare Fund of Los Angeles,* page 24). The greater part of this sum went to the *United Jewish Appeal,* which coordinates eight other agencies. These are: *Jewish Agency for Palestine, Palestine*

Foundation Fund, Jewish National Fund, General Zionist Constructive Fund, Mizrachi Palestine Fund, Joint Distribution Committee, American ORT Federation, and *United Service for New Americans.*

The 1952 goal for the *United Jewish Appeal* is set at $151,500,000, "to consolidate the gains already made in the rescue, relief and resettlement of Jewry throughout the world . . ."

Additional organizations concerned with overseas activities are *Hebrew Immigrant Aid Society* (HIAS), *American Committee For U.I.T.* (*Hebrew University, Weizman Institute of Science and American Technion Society*), *Jewish Telegraphic Agency,* and *American Fund for Israel Institutions.*

The *United Service for New Americans* and the *Hebrew Immigrant Society* are concerned with Jewish immigrants. "A minimum Jewish immigration of 8,500 is expected during 1952 under current immigration programs," declares the UJWF 1952 Year Book. "The figures will have to be revised upward if more liberal legislation is passed by the 82nd Congress."

We are told that the *Hebrew Immigrant Aid Society* is now in its 68th year; that it "is international in scope, and its program includes all phases of immigrant aid." It "processes emigrants in overseas countries; facilitates their entry into the United States, Canada, Australia, Latin America, and other countries . . . It works for liberalization of immigration laws."

Professor Albert Einstein is the President of the *American Committee for U.I.T.* and is quoted as saying that "U.I.T. is a merger of forces for the advancement of science, technology and higher learning in Israel."

The *Jewish Telegraphic Agency* "gathers news of Jewish activity and events throughout the world."

American Fund for Israel Institutions "conducts an inter-cultural program designed to interpret the cultural life of Israel to the American community. It publishes a magazine, '*Israel—Life and Letters*' and promotes the inter-change of Israel and American art including stage directors, conductors and musicians."

Under the special heading of the *Joint Defense Appeal* are the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith.* Under the general classification of "National" are listed the *American Jewish Congress, Jewish Labor Committee, National Jewish Welfare Board, B'Nai B'Rith National Youth Services,* and the *American Association for Jewish Education.*

The *National Jewish Welfare Board* serves "the Jewish communities of America and has been at the side of the people of the community who have been called to the country's Armed Forces . . . It sponsors the *Jewish Center Lecture Bureau, Jewish Book Council of America, National Jewish Music Council, American Jew-*

ish Historical Society and the *National Jewish Youth Conference* . . ."

The *B'Nai B'Rith National Youth Services Appeal* "is the national financing program for the important services to youth rendered by *B'Nai B'Rith* Youth Organizations, *Hillel* Foundations and the *Vocational Service Bureau.* BBYO reported a membership last year of about 25,000 boys, girls and young adults in approximately 1,100 chapters in 275 communities in the United States and Canada, who participated in programs administered by trained group work directors. Hillel Foundations operate on 202 University and College campuses . . ."

The *American Association for Jewish Education* "is the only national agency which serves, stimulates and coordinates the activities of Jewish educational institutions throughout the United States and Canada, without regard to denominational and organizational affiliations or ideological orientations . . . Founded on the proposition that Jewish education is an indispensible community activity, and therefore a community responsibility, the Association seeks to bring the highest standards developed in general American education to the service of the Jewish schools. Forty-one bureaus of Jewish education and associations of Jewish schools in 38 communities and regions are affiliated with the Association."

Los Angeles' contribution to the maintenance of these National Organizations in 1951 was $188,500.

The allocations of the Los Angeles *United Jewish Welfare Fund* for 1951 amounted to $4,700,174, including a deficit of $45,000 for the *Los Angeles Emigre Service Committee.* 44,000 persons in Los Angeles County are allegd to have contributed to the Fund.

The *Bureau of Jewish Education* received an allocation of $210,700 in 1951. This Bureau is a project of the *Los Angeles Jewish Community Council* and is declared to be the "over-all coordinating, supervisory and standard-setting agency for Jewish education in Los Angeles. Through its staff of specialists, it offers services to schools . . . It has affiliated with it 70 schools representing over 100 school units with a total child population of over 10,000. Of these 70 schools, 34 received financial aid; of these 10 are helped through a regular subsidy and the balance are on a grant basis."

Page 18 of the UJWF 1951 Year Book states: "It has been said that the *United Jewish Welfare Fund* touches all our lives . . . In no greater instance is this true than where UJWF provides the working funds for the 'defense' agencies — those tireless groups of men and women who devote round-the-clock hours to protecting your rights." The *Community Relations Committee* *of Los Angeles* is here included with the National "defense" groups, the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith.* "Its primary function is that of fighting anti-Semitism and bigotry, and to create a climate of opinion so that Jews can live in dignity and with self-respect in our community . . . Organized in 1933, the *Community Relations Committee* is a standing Committee of the Community Council, headed by Mendel Silberberg. While fighting the professional hate-monger and advocates of totalitarian philosophy is a major objective of the CRC, emphasis in its work is on building better relationships within the community. In addition to its own action program, the *Community Relations Committee* serves as co-ordinator of the local activities of the *American Jewish Committee, American Jewish Congress, Anti-Defamation League, Jewish Labor Committee* and *Jewish War Veterans.*" The 1951 allocation for CRC was $50,800.

The *Jewish Personnel Relations Bureau* is another agency of the *Los Angeles Jewish Community Council* "established to fight discrimination in the field of employment. It receives complaints, investigates facts, and follows through with the employer in an attempt to minimize discriminatory practices in hiring. promotion and personnel practices."

The *Los Angeles Hillel Council* is part of the National program sponsored by the *B'Nai B'Rith.* The Los Angeles organization conducts programs at *Los Angeles City and State College; University of California at Los Angeles; University of Southern California; East Los Angeles Junior College,* and *Woodbury College.* These activities are said to be "varied, including cultural programs, interfaith events, publications, religious activities and social events."

The *Jewsh Community Council of the Bay Cities,* includes Santa Monica, Ocean Park, Venice and Pacific Palisades. It "is the co-ordinating body for Jewish community life. The Council co-ordinates the activities of affiliated organizations and plans for over-all community needs. Its program includes Jewish education, community relations, Jewish center work and the conduct of the Bay Cities division of the *United Jewish Welfare Fund* campaign. It acts as the fiscal agent for the Bay Cities agencies."

The *Jewish Community Library*: Says the 1951 UJWF Year Book: "In Los Angeles, this repository of Jewish printed matter is unique in its community sponsorship. More than many other activities, the Library — located on the grounds of the Jewish Community Building, brings home the sharing of all Jews, wherever they may be, in one precious heritage."

The *Jewish Youth Council* "is the youth counterpart of the *Los Angeles Jewish Community Council* and is jointly sponsored by the *Jewish Centers Association* and the *Los Angeles Jewish Community Council.* Several hundred Jewish youth organizations comprise its membership and it operates in the fields of fund raising, program aid, leadership development and youth education. In carrying out its program it conducts city wide conferences and camp institutes, publishes newspaper and program handbooks."

The UJWF allocation to the *Los Angeles Emigre Service Committee* in 1951 was $300,000. "The Committee," we are told, "was organized in 1932 to help Hitler refugees seeking safety in our midst. Over the many years it has given a traditional Jewish welcome and helped find a place in America for more than 4,500 different families, representing approximately 11,250 individuals."

The *Los Angeles Jewish Community Council* drew an allocation of $82,116 in 1951. "When a community conducts a welfare fund," declares the Yearbook, "when it grows big enough to require that many activities are co-ordinated, the logical outgrowth is an organization which can be spokesman and 'doer' — here, it is your *Los Angeles Jewish Community Council.* The Council conducts the *United Jewish Welfare Fund* and is financed by the Fund. Its membership is, at present, the 345 major Jewish organizations of Los Angeles; its activities in some way touch every Jewish life in our city. As your representative, it is controlled by you — not only through your Welfare Fund contribution, but through your active participation in Jewish life."

The *United Jewish Welfare Fund* allocated $56.000 to the *Federation of Jewish Welfare Organizations* in 1951 to cover administrative costs. "Affiliated with the Federation," states the Yearbook, "are twenty agencies and committees serving our community from the cradle to the grave."

Among the agencies and committees of the Federation are the following: *Camp Max Straus, Cedars of Lebanon Hospital, Cedars of Lebanon Clinic, Jewish Big Brothers, Jewish Centers Association, Jewish Committee for Personal Service, Jewish Employment and Counseling Service, Jewish Family Service, Jewish Free Loan Association, Jewish War Veterans, Julia Ann Singer Day Nursery, L. A. Convalescent Home, Vista Del Mar Foster Home Service, Vista Del Mar Institution,* and *Vista Del Mar Adoption.*

The overall allocation to these organizations was $855,000.

Mt. Sinai Hospital and Clinic do not appear to be under the coordination of the *Federation of Jewish Welfare Organizations* although it is included within *United Jewish Welfare Fund* allocations.

The *University Religious Conference* "conducts inter-faith programs on the campuses of the *University of California at Los Angeles, Los Angeles City College* and *East Los Angeles City*

College. It now contemplates expanding its program in other Junior Colleges. Its activities include education, leadership training, youth panels, etc., and cover all phases of inter-cultural programming."

The *Jewish Centers Association* is an agency of the *Federation of Jewish Welfare Organizations.* Under its direction are the following Centers: *Beverly-Fairfax, Menorah, Soto-Michigan,* and *West Adams.* The JCA "provides for the recreational, social, cultural and physical needs of its members and supervises the operation of the four Jewish community centers and cooperates with other Jewish Community Centers as they develop in various parts of the city. An Extension Program enables them to work with outlying areas in developing Jewish center activities where there are no facilities."

The 1951 UJWF allocation to the *Jewish Centers Association* was $254,000.

Israeli Bonds

Many American Jews undoubtedly were of the opinion that the purchase of Israeli Bonds relieved them from making contributions to the *United Jewish Welfare Fund.* In order to put a stop to this sort of thing the Israeli Ambassador to the United States, the Hon. Abba Eban, was opportuned, or saw fit on his own initiative, to clarify the issue. His picture and statement appears at page 79 of the 1951 UJWF Yearbook.

"I find that some confusion exists concerning the relationship between the Israel Bond campaign and the current *United Jewish Appeal* campaign," declares the Ambassador. "It must be made clear that any purchase of Israel Bonds at the expense of a contribution to the *United Jewish Appeal* is not a service to Israel. It is not the purpose of the Bond Issue to divert dollars to the Bond Issue, but to create resources over and above and beyond gift money. The free dollars supplied by the UJA are required to meet immediate needs for immigration rehabilitation and initial integration. Investment dollars resulting from Bond purchase are to be used for the economic development of the country. Bond dollars must be so invested as to provide a return, with interest, to the purchaser.

"The Government of Israel does not want anyone to take money which should go to UJA and buy Bonds with it instead. Israel's interests, and the interests of Jews throughout the world, will best be served if American Jewry contributes greater sums than ever before to the *United Jewish Appeal* and also invests the maximum possible amount in Israel through the purchase of Bonds. This means that those who have Israel's welfare at heart will both work for a substantial increase of UJA receipts and give their active encouragement to the Bond drive."

VIII

AJC AND WJC

In 1916 an attempt was made by the Russian Jews to organize the *American Jewish Congress*. Some three hundred thousand Jews voted for delegates who met in Philadelphia in December of 1919. It was agreed that the congress would be dissolved after a report should have been made to it by the delegates to the Peace Conference in Paris. Judge Julian Mack, president of the *Zionist Organization of America,* became the chairman of the Congress. Together with Louis Marshall of the *American Jewish Committee* and others, Judge Mack was appointed a delegate to the peace conference in Paris. When the delegates reported back in May of 1920 the Congress was formally dissolved in accordance with the agreement. The motion to adjourn *sine die* was adopted. The Zionist delegates, however, remained in session and established the Congress as a permanent organization.

The *American Jewish Congress* is an affiliate of the *World Jewish Congress,* and is "dedicated to the extension and preservation of the democratic way of life; to the unity and creative survival of the Jewish people; and to the fullest support of the State of Israel. Its *Commission on Law and Social Action* is concerned with the preservation of constitutional guarantees such as separation of church and state. Its *Commission on Community Inter-relations* is engaged in long-term programs of research and action -- research in the field of group relations. Its *Office of Jewish Information* publishes articles on Jewish affairs, news notes, *Congress Weekly* and educational material for the Anglo-Jewish press."

We are told by Dr. Israel Goldstein, Zionist leader, New York Rabbi, and President of the *American Jewish Congress,* that "the *World Jewish Congress* looks upon the *American Jewish Congress* as the chief cornerstone of its edifice."

"The services of the *World Jewish Congress,*" declares Dr. Goldstein, "deserve to be more widely known than they are."

And so we learn that the WJC is a very powerful and influential organization receiving "wider recognition and commendation than all the other Jewish bodies put together" in its representations before United Nations agencies. "It has been and will continue to be the responsibility of the WJC," says Dr, Goldstein, "--an unpleasant responsibility but an imperative one--to make governments aware of their moral obligations."

It should be noted that Dr. Israel Goldstein is also the chairman of the Western Hemisphere Executive of the *World Jewish Congress.* Speaking in this capacity Dr. Goldstein states that "one of the tasks in which the Western Hemisphere Executive of the WJC has been engaged during the past year has been to sound a note of caution to governments in this Hemisphere where, as a result of the international tension, there is an ever-present danger that reactionary elements may in the name of national security impose regimentation of public opinion, suppression of human freedoms and the stirring up of suspicions against those of their inhabitants and even naturalized citizens who were born in foreign countries."

"International politics," writes Dr. Itzhak Schworzbart, member of the Executive Committee of WJC, "remain another major sphere of WJC activities."

Dr. Goldstein believes that American Jews "who try to erect artificial barriers between American Jewry and the Jews of Israel" are following "un-Jewish trends." ""We believe," he declares, "in Jewish survival and that Jewish survival is a service to civilization at the same time that it is a moral imperative for the Jewish people."

Speaking of the primary task of the Congress movement Nahum Goldmann declares that its "main purpose is to secure the unity and oneness of the Jewish people . . . uniting as members of the one Jewish people both the nationals of Israel and the Jewish nationals of the many countries of the Jewish Diaspora."

Thus we find that the *American Jewish Congress* is dedicated to the "oneness of the Jewish people throughout the world." It believes that Israel "has introduced the authentic voice of Jewish idealism and morality into the councils of nations"; that "the maintenance of Israel in strength and security" is vital, and that its continued and extended support is "a major and indispensable element in the survival of Jewish life everywhere and in any program for the enhancement of Jewish life in America."

The *"Congress Weekly"*, published by the *American Jewish Congress* (December 3, 1951) sums up the aims and purposes of the organization as expressed by its biennial convention at the *New Yorker Hotel* in New York City from November 17 through November 19, 1951.

Reports the *"Congress Weekly"*:

"In a notable declaration, the delegates took action which made the *American Jewish Congress* the first national Jewish organization to go on record opposing President Truman's nomination of an Ambassador to the Vatican. They urged the President to reconsider the nomination 'in the interests of fundamental American democratic principles and of inter-religious harmony and accord within this country.' The convention also charged that 'the principle of separation of church and state is being seriously threatened in the U. S. today. That attack has come from sectarian groups seeking to impose their influence on our public policies and institutions.' The convention criticized America's recent record on civil rights, accusing the Executive Department of the Federal Government with failing to take the many measures within its power to reduce discrimination. In a resolution on Israel, the delegates criticized attempts to erect barriers between American Jewry and Israel as 'a denial of the meaning of Jewish history and a threat to the unity of the Jewish people.' The convention called for a maximum support for the *United Jewish Appeal* and the Israel Bond Drive and affirmed Congress (WJC) support for the *Chalutz* movement designed to help furnish manpower and skills required for the 'tasks of state building.' The failure of the U. S. Senate to ratify the U.N. Convention on Genocide was sharply condemned as a 'blemish on our national honor.' "

Officers of the AJC

Dr. Israel Goldstein was elected President of the *American Jewish Congress* at the organization's biennial convention in New York City in November, 1951, succeeding Rabbi Irving Miller.

Dr. Israel Goldstein, according to Harry F. Ward, national chairman of the *American League for Peace and Democracy,* was one of the American delegates to the *American World Congress Against War,* held in Holland in August of 1932. The *American League Against War and Fascism* was the result of the American Congress. It later became the *American League for Peace and Democracy.* All of these organizations are listed as Communist fronts by the *House Committee on Un-American Activities.* Dr. Goldstein is also listed by the House Committee as having been "selected" and having "consented" to serve with William Z. Foster of the *Communist Party* and Gilbert Green of the *Young Communist League* on the arrangements committee for the *United States Congress Against War,* also cited as a Communist front. (Volume 10, pages 6236 and 6237). Dr. Goldstein was nominated and unanimously elected to the National Executive Committee of this organization at its Chicago convention in 1934. Among those elected with Dr. Goldstein were Israel Ampter, Ella Reeve Bloor, Langston Hughes, Maxwell S. Stewart, Ella Winter, Roger Baldwin, Rabbi Benjamin Goldstein, Gilbert Green, William Patterson, Max Bedacht and Earl Browder. (HCUA, Volume 10, Appendix XXVII).

Dr. Goldstein is also listed as a member of the National Executive Committee of the *American League Against War and Fascism.* (Exhibit 4, pages 416, 417, HCUA, Appendix IX). He was a sponsor of a conference of the *Consumers National Federation* (HCUA, Appendix IX, pages 658-659) and a trustee of the *Political Prisoners Bail Fund Committee* (Appendix IX, Exhibit 1, page 1472), both cited by the House Committee as Communist fronts.

Shad Polier is the Chairman of the Executive Committee of the *American Jewish Congress.* He once headed the Legal Enforcement Division of the *Office of Price Administration* at a salary of $6,500 per year.

Reporting on Shad Polier the *House Committee on Un-American Activities* has the following to say (*"Communism in the United States Government"*, part 2, page 2994): "This individual was a leading official of the *International Juridical Association* and the *National Lawyer's Guild,* both of which have been cited as Communist fronts. He has supported other Communist-front movements such as the *American Friends of Spanish Democracy* and the *Coordinating Committee to Lift the Embargo."*

The Hon. Justine Wise Polier is one of the Vice-Presidents of the *American Jewish Congress.* This individual is listed by the *House Committee on Un-American Activities* as a member of the National Committee of the *International Juridical Association;* one of the signatories to a petition urging the discontinuance of the Dies Committee sponsored by the *American Committee for Democracy and Intellectual Freedom;* sponsor of a dinner under the auspices of the *American Committee for the Protection of the Foreign Born;* a sponsor of the *Greater New York Emergency Conference on Inalienable Rights;* a member of the *Lawyers Committee on American Relations with Spain;* a sponsor of the *New York League of Women Shoppers;* one of the signers for a call for the *National Emergency Conference* held in Washington, D. C. in 1939; and a contributor and cooperator of *"Social Work Today."* All of these organizations are cited by the *House Committee on Un-American Activities* as Communist fronts.

Professor Horace M. Kallen of New York is another of the Vice Presidents of the *American Jewish Congress.* He is listed by the *House Committee on Un-American Activities* as a sponsor of a dinner forum under the auspices of the *American Committee to Save Refugees, Exiled Writers Committee of the League of American Writers,* and the *United American Spanish Aid Committee;* a member of the "Book Committee" of the *American Society for Cultural Relations with Russia (U.S.S.R.)*; a member of a sponsoring committee for a dinner given by the *American Student Union;* a sponsor of a call for a conference of the *Consumers National Federation;* a member of the Advisory Board of *Film Audiences for Democracy;* a member of a reception committee for Soviet flyers under the auspices of the *Friends of the Soviet Union;* a sponsor of the *Greater New York Emergency Conference on Inalienable Rights;* a sponsor of the *Political Prisoners Bail Fund Committee;* and a signer of a letter protesting attacks upon the *Veterans of the Abraham Lincoln Brigade.* Needless to say all these organizations are listed by the House Committee as Communist fronts.

In addition to Professor Horace M. Kallen, two other Vice-Presidents of the *American Jewish Congress* are cited by the *House Committee on Un-American Activities* as being involved in Communist front organizations. Seven members of the Executive Committee have citations and better than a score of the members of the Administrative Committee are listed.

It may be entirely coincidental that these officers of the *American Jewish Congress* happen to have records that strongly indicate a background of Communist sympathy, and it is possible that all of them were dupes of Communist duplicity. It is quite possible, of course—but highly improbable.

Elected with Dr. Israel Goldstein at the New York convention in November 1951, in addition to the foregoing, are the following: Benjamin S. Kalnick, treasurer; Dr. Alfred J. Marrow, Dr. Max Nussbaum, Dr. Joachim Prinz, Simon E. Sobeloff, Charles Sonnenreich, and Isidore Teitelbaum, Vice-presidents.

The Executive Committee was composed of the following: Irving Abramson, Mrs. Henry A. Baron, Henry C. Berlin, Mrs. Thomas Brusk, Samuel Daroff, Sigmund W. David, Max Doft, Mrs. Albert Foremann, Mrs. Fred Freeman, Mrs. Louis Glasser, George Gold, Mrs. Samuel Green, Mrs. Irving Grossman, Mrs. Edward Gureasko, Mrs. Victor Harris, Mrs. A. A. Hayden, Sidney Hollander, Louis Katz, Theodore Kolish, Mrs. Maurice Krass, Merwyn Lewis, Leo Lerner, Hon. Louis E. Levinthal, Max Lipin, Leo H. Lowitz, Mrs. Herman Mars, Mrs. Harry Meltzer, Mrs. Maurice Nianick, Michael Nisselson, Rabbi Ahron Opher, Mrs. Benjamin Price, Rabbi Emanual Rackman, Jacob S. Richman, Mrs. Thelma Richman, Solomon Rogers, Hon. Maxwell S. Rosenfeld, Hon. Ben Rosenthal, Harry Schachter, Mrs. Abraham Schnee, Edward L. Schoenberg, David Silversweig, M. J. Slonim, Mrs. Arthur Stein, Dora Tanenbaum, and David L. Weisman.

The following as the members of the Administrative Committee: Mrs. F. Abramowitz, Rabbi Morris Adler, David Alper, Mrs. Simon Amdur, Samuel Angelson, Dr. Max Arzt, Harry Asher, Moses Barron, Mrs. Moe L. Bass, Mrs. Bernard Berman, Rabbi Philip S. Bernstein, Victor Blanc, David O. Boehm, Rabbi Isidore Breslau, Max Bressler, Mrs. Irving Brodsky, Stanley Buchsbaum, Mrs. Samuel Caplan, Mrs. Abraham Chassman, Merrill Cohen, Mrs. Molly Cohen, Mrs. Samuel Cohen, William Cohen, Louis Colen, Rabbi Samuel Cooper, Mrs Barnett Dickman, Abraham Druckman, Jay M. Eisenberg, Jerome Eisenberg, Mrs. Frank Eisenman, Mrs. Rose Ellyn, Rabbi Harry Essrig, Prof. Hyman J. Ettlinger, Jacob Ferber, Mrs. Sam Field, Rabbi Alvin Fine, Mrs. Larry Flesdrager, Mrs. Benj. Flint, Mrs. Harry Frank, Mrs. Isabelle Friedman, Julian Freeman, William H. Friedman, Dr. David Gaberman, Paul Gatov, David Gilbert, Mrs. Benedict Ginsberg, Sol Gitman, James Glassner, Mrs.

Goldie Gluckman, Harold K. Goldstein, Joseph Goldstein, Mrs. Benj. Goodman, Dr. Robert Gordis, Calman Gottesman, Mrs. Samuel Granik, Julius Green, Mrs. Edward Gusky, Meyer Helfenstein, Isaac Heller, Rabbi Jack Herman, Sol Hershenson, Mrs. Oscar Hollander, Milton Jacobs, William Jacobson, Max Kabatznick, Mrs. Theodore Karlin, Seymour Kashner, Mrs. Harry Kinderlehrer, Dr. Arthur A. Klatzkin, Adolph Klein, Rabbi Edward E. Klein, Harry Kliff, Maximillian Klinger, Mrs. Morris Kogan, Prof. Milton R. Konvitz, Hon. Herman P. Koppelman, Mrs. Harry Koretzky, Fred Kornfield, Israel Kramer, Mrs. Kate Krautheimer, Mrs. Albert Ladd, Leon Lander, Rabbi Morris Landes, Naftalie Lefkowitz, Louise Levine, Aaron Lewittes, Mrs. Abbott Lippman, Sol Luckman, Mrs. Max L. Luman, Leo Marder, Joseph Matison, Mortimer May, Murray A. Meyerson, Julius Michaelson, Irving X. Miller, Rabbi Israel Miller, Nathan I. Miller, Mrs. M. L. Minkus, Sam Mitchell, Louis Mitnick, Harry Nathan, Dr. Irving Nussenbaum, Leonard Paisner, Mrs. Lillian Persky, Mrs. Ruth Pokart, Mrs. George Price, Mrs. Jennie Rose, Mrs. Bessie Reiss, Max Rich, Sam Rosenwald, Mrs. Albert Sabaroff, Mrs. Edward Sachs, Isidor Sachs, Mrs. Maurice Sapers, Mrs. Arthur Schachtman, Mrs. Lew Schwartz, Max Schwartz, Hon. Jacob Schwolsky, Mrs. Ida Seidman, Mrs. Harry Seldin, Benjamin Shapiro, Ezra Shapiro, Leo Shapiro, Mrs. Philip Shapiro, Mrs. Jacob Shatz, Ben Silberstein, Harry Simonhoff, Moses Speert, Michael Stavitsky, Mrs. Martin Steinberg, Mrs. Arnold Sternberg, Moe Sternlieb, Mrs. Seymour Stolzenberg, Sidney Stoneman, Irving Tabb, Alvin Tamkin, Mrs. Mary Taylor, Dr. Joseph Tenenbaum, Mrs. Abraham Tow, Jacob Warsaw, Nathan Warshaw, Mrs. Barbara Weiner, Dr. Israel Weisfeld, Mrs. Saul Weinhaus, Mrs. Irving Wiggs, Dr. Sol Winnick, Rabbi Saul White, Joseph Wise and Al Zeno.

Judge Justine Wise Polier was elected for her third consecutive term as president of the *Women's Division of the American Jewish Congress* on November 20, 1951. Mrs. Fred Freeman, Mrs. Benjamin Price, Mrs. Morris Minkus, Mrs. Samuel Green, Mrs. Morris Shapiro, Mrs. Irving Grossman, Mrs. Thomas Brusk, and Mrs. Henry Baron were elected vice-presidents. Mrs. Dora Tannenbaum was elected treasurer; Mrs. Herman Mars, corresponding secretary; Mrs. Samuel Caplan, financial secretary, and Mrs. Abraham Schnee, recording secretary.

These are officers of the *American Jewish Congress*; — the policy makers; the guiding geniuses. And one, at least — Dr. Israel Goldstein, is an official of the international parent body, — the *World Jewish Congress*. Like the international Communist movement, it is the "responsibility" of the *World Jewish Congress*, — according to Dr. Goldstein's own statement, — "to make governments aware of their moral obligations."

Rabbi Stephen S. Wise

Dr. Israel Goldstein, in his address before the *American Jewish Congress* in New York City, November 17, 1951, declared: "The vision of our late beloved leader, Dr. Stephen S. Wise, inspired the creation of both the AJC and the WJC. His personality invested both organizations with stature and moral authority. Both organizations will continue to project his vitalizing memory upon the agenda of the Jewish people."

Dr. Stephen Samuel Wise was born in Budapest, Hungary, in 1874. He was the founder and rabbi of the *Free Synagogue* in New York City. He was the founder of the first section of the *Federation of American Zionists*, and of the *Zionist Organization of America.* He was the president of the delegation of the *American Jewish Congress* at the Peace Conference in Paris in 1919 and became President of the *American Jewish Congress.* He was also the President and founder of the *Jewish Institute of Religion.*

Dr. Wise was one of the first officers of the *Civil Liberties Bureau*; an endorser of *Brookwood College*; a member of the Medical Bureau, *American Friends of Spanish Democracy*; sponsor of the *American League for Peace and Democracy*; endorser *Boycott Japanese Goods Conference*; sponsor of the *Committee to Save Spain and China*; a member of the *Coordinating Committee to Lift the Embargo*; sponsor of the *Conference on Pan American Democracy*; participant of a mass meeting held under the auspices of the *American League Against War and Fascism* and the *American Friends of the Chinese People,* and an honorary co-chairman of the *Greater Boston Reception Committee to the Russian Delegation.* (See the Dies Reports, Volume 1 and Appendix IX).

Jewish Black Book

In 1946 the *World Jewish Congress* joined the *Jewish Anti-Fascist Committee* (USSR), *Vaad Leumi* (Palestine), and the *American Committee of Jewish Writers, Artists and Scientists* in sponsoring a "mass rally" at the *Shrine Auditorium* in Los Angeles, Tuesday evening, October 1st. The purpose of the "rally" was the presentation of the *Jewish Black Book* by Rabbi Max Nussbaum. Congressman Emmanuel Celler of New York was publicized as the main speaker.

The *National Jewish Black Book Committee* maintained offices at 119 West 57th Street in New York City. The *Jewish Black Book Committee of Los Angeles,* with offices at 458 South Spring Street, was an affiliate of the national organization.

The *Jewish Black Book* purported to be "the case against Fascist war-mongers" and followed the Communist Party line in the defense of the Soviet Union.

Rabbi Max Nussbaum was the chairman of the Los Angeles Committee. Lion Feuchtwanger, Julius Fligelman, and Dr. Sanford Goldner were vice-chairmen. Peter M. Kahn was treasurer and Dr. Jack Akins was secretary. Partial list of the members of the committee printed on a handbill advertising the "mass rally" are as follows: Mrs. Anne Allen, Harry Bauman, John Berry, Henry Blankfort, John Garfield, Jay Gourney, Paul Jerrico, Peter M. Kahn, Jr., Max Lippen, A. Maymudes, Lewis Milestone, Abraham Olken, Samuel Ornitz, Oscar Pattiz, Mrs. Fred C. Pollock, Mrs. A. Prinzmetal, Dr. Isadore Rees, Robert Rossen and Artie Shaw. George Stiller was listed as "public relations" and Albert Einstein as Honorary President of the national organization.

The *Jewish Black Book Committee of Los Angeles* is listed as a communist-front at page 323 of the *California Senate Committee on Un-American Activities* Report for 1949.

The *American Jewish Congress,* Southern California Division, joined with the *Southland Jewish Organization* for a *"Conference on American Jewry and World Tensions"* on Sunday, March 23, 1952 in the Music Room of the Biltmore Hotel in Los Angeles. In publicizing the meeting the joint-sponsors declared:

"Los Angeles Jewry, like all American and World Jewry, are particularly concerned with the alarming growth of anti-Semitism, the rising frequency of attacks on all minority peoples, and the resurgence of Nazism both at home and abroad.

"We, as Jews cannot remain aloof in the hope that others will solve our problems. It is time we sought the answers ourselves, which will guide our actions in these critical times."

David Grutman was listed as president of the *Southland Jewish Organization.* Mignon Rothstein was vice-president.

Mrs. Fred C. Pollock and Harry Bauman, members of the *Jewish Black Book Committee of Los Angeles,* participated in the conference of March 23, 1952. Mrs. Pollock is listed as chairman of a panel on *"Israel and World Jewry"* and is designated as the president of the Pacific Region Women's Division of the *American Jewish Congress.* "Closing remarks" were to be made by Harry Bauman, president of the Southern California Division of the *American Jewish Congress.*

Reference to the *American Jewish Congress* will be found in the Reports of the *California Committee on Un-American Activities.* (See 1948, 1949 and 1951 Reports). At page 277 of its 1949 Report the California Committee states that the *American Jewish Congress* is "cited as communist infiltrated in its Southern California Division, whose convention in 1948 'went on record against loyalty checks and called for the abolition of the Congressional Committee and the Tenney State Legislative Committee.' (These partyline policies were continued and enlarged at its 1949 convention)."

Illustrating the effectiveness of the political activities of many of these Jewish organizations is a postcard mailed to the *Southland Jewish Organization,* 317 South Vermont Avenue, Los Angeles 5, Calif., postmarked May 18, 1949. The cards were apparently prepared and distributed by the *Southland Jewish Organization,* as the address was affixed with a rubber stamp and the reverse side mimeographed. It read: "To the *Southland Jewish Organization* Office: I have taken the following action against the Tenney Bills: 1. I have mailed........cards. 2. I have called........people to take action. 3. I have talked to........neighbors about it."

The party dutifully returning the card declared that "two" cards had been mailed and that I have talked to "my" neighbors about it.

The "Tenney Bills" objected to by the *Southland Jewish Organization* were anti-Communist bills, the major portion of which have now been enacted into the law.

The Jewish Nation

The *World Jewish Congress* was organized in Paris in August 1936. The *American Jewish Congress* takes most of the credit for its creation. In this particular accomplishment it appears that the child is responsible for the parent because the *American Jewish Congress* became one of the 32 affiliates when the World organization was perfected. Two hundred and eighty delegates took part in the Paris meeting. The purpose of the Congress was the mobilization of "all the resources of the Jewish people" for "the defense of world Jewry."

Dr. Goldstein has said that: "From the very beginning, the WJC has given its complete support to the struggle of the establishment of a Jewish State in Palestine, seeing in that a major instrument for the solution of Jewish homelessness as well as a major instrument for Jewish cultural renaissance. The WJC is founded on the concept of the unity of the Jewish people and is dedicated to the fostering of the continuity of the Jewish people.

"What is the *World Jewish Congress'* mission today?"

Dr. Goldstein answers his own question.

"Its program," he says, "is what it has been throughout. That program derives special relevancy and urgency from the changed and changing nature of the events and the currents in which we live. The Nazi regime has been defeated in the last war, but its evil spirit is struggling to be reborn in Germany. So the WJC is watching and warning. International tension is pressing on human freedoms, so the WJC is on the alert everywhere. The United

Nations is the one remaining hope for collective security and a foremost instrument for the development of human rights and fundamental freedoms. So the WJC assiduously cooperates with its agencies. Rejoicing in the establishment of *Medinath Israel,* the WJC gives its moral support to Israel. And it never forgets to hold aloft the banner of the unity of the Jewish people, weaving the strands of its 65 affiliated communities throughout the world, the most recent of which is Brazil, and making its services available to all who need its help."

The resolution on unity of Jewish action of the *American Jewish Congress* adopted in New York at its biennial convention in November of 1951 is significant, not only because of its international aspect, but also because of its appeal for co-ordinated direction under the *World Jewish Congress.* The Resolution reads, in part:

". . . We derive strength and satisfaction from the knowledge that through the *World Jewish Congress* we are linked in bonds of brotherly unity with the Jewish communities of many lands. We take pride in the achievements of the *World Jewish Congress* on behalf of Jewish status and well-being throughout the world and we pledge to the *World Jewish Congress* our continued and unreserved devotion to its principles and its work. At the same time, we take note of the fact that national Jewish organizations in some countries have engaged in action in international affairs duplicatory of the work of the *World Jewish Congress.* Cooperation on crucial matters has been difficult to achieve. *Ad hoc* consultation has proved an inadequate substitute for the type of permanent, democratic policy-making and implementing mechanism which the *World Congress* represents. We therefore urge those Jewish communities in lands which have not affiliated with the *World Jewish Congress* to join through it in democratic association with the Jews of all lands to further the unity of the Jewish people and its capacity to cope with the problems with which as Jews we are commonly concerned."

It is apparent from the foregoing that the *World Jewish Congress* and the *American Jewish Congress* engages in international politics, and that they are only concerned with one segment of the world's people.

The *World Jewish Congress* purports to speak for all the Jews of the world, including the five or six million Jewish citizens of the United States. The WJC looks upon Jews everywhere as members of "one nation."

The *World Jewish Congress* is unquestionably an international organization. Its loyalty is to the *"Jewish Nation"* — and not to the governments where members of the "Jewish Nation" may reside and where they may be citizens. It takes part in overthrowing governments as indicated in the boast that "efforts of the *World Jewish Congress* were responsible" for overthrowing a Romanian government in 1938.

If the efforts of the *World Jewish Congress* were responsible for the overthrow of one government what guarantee may there be that its efforts will not be responsible for the overthrow of other governments. If its concern for the "Jewish Nation" should indicate such action, would it call for the overthrow of the government of the United States?

Purporting to speak for the millions of Jews of the United States, the WJC indicates its neutrality in the conflict being waged by the Soviet Union against the United States. WJC envisions the possible "division of the world into two irreconcilable blocs" and wants no part of it. "The Congress," it declares, "must be careful at all times not to appear to tie up the protection of Jewish rights with the interests of any of the powers which are at grips . . ."

Hence it would appear that the *World Jewish Congress* is telling the people of the United States that its six million or more Jewish citizens will not support the United States in the event of hostilities; that American Jews, speaking "with one voice" through the WJC, are "a nation apart" and have no interest in the international squabbles of the United States.

IX

DUAL LOYALTY

The international character of the network of Zionist organizations is obvious. Among the hundreds of American Jewish organizations flourishing in the United States today, only one stands out clearly as basically American. The *American Council for Judaism* has had the courage to proclaim its political loyalty to the United States, and its spiritual loyalty to Judaism. It has met with abuse and condemnation at the hands of the Zionists for its patriotism. Ignoring vicious attacks it dares stand for what is best for the United States rather than what is best for Israel. It dares plead justice for the Arabs.

Henry Smith Leiper, of the *World Council of Churches,* speaking before the *American Council for Judaism* warned that "Americans of the Jewish faith must be on their guard against a dual nationality which would divide their allegiance between Israel and the United States." This well intentioned, and certainly well-founded advice, was "answered" by the Yiddish journalist, Aaron Zeitlin, with an attack on the *American Council for*

Judaism for having invited "a non-Jew to its meeting to threaten American Jews."

Treatment of Arab refugees, both Christian and Moslem, as well as the treatment of Arabs who dwell in Israel, gives rise to ugly conclusions that the Jew in power is quick to exercise the practices of those he condemned through the centuries as persecutors. The 1952 Nationality Act of Israel's *Knesset* doesn't seem to square with Zionist opposition to the McCarran Act of 1950, and Ashkenazic Jews are preferred in employment while Sephardic Jews are victims of discrimination.

The fanatical chauvinism for a foreign land few American Jews have ever seen is at odds with American patriotism.

Opposition by Jewish organizations to official investigations of Communists give rise to an understandable suspicion on the part of American Gentiles that Communism and Jewishness are synonomous. The resulting antagonism is in no way lessened by the cry of the Jewish "defense agencies" that the charge is an indication of the rise of fascism in America; — the device of embryonic Hitlers. Milton Friedman, writing in the *California Jewish Voice,* November 28, 1952 states that the "current investigations of Communism by Congressional committees and others are being followed closesly to see whether at some point or other anti-Semitism is not manifested in the guise of anti-Communism." Mr. Friedman goes on to say that Jewish groups are concerned with the problem but "are desirous that this be done in a democratic way"; that "Jewish organizations are deeply mindful of the fact that, following the precepts of Adolf Hitler, anti-Semitic forces use opposition to Communism as camouflage for an anti-Jewish fight."

The efforts of official bodies investigating Communism are thus further hampered because of the fear of being charged with anti-Semitism everytime they uncover a Communist who also turns out to be a Jew. The frequency of this event is evident from a slight perusal of the indices of committee reports, which, startling as they are, only tell part of the story. To make the situation worse the Jewish bureaucracy apparently desires to cast suspicion of secret anti-Semitism on *all* anti-Communists by virtue of the fact that they *are anti-Communists.* Mr. Friedman quotes Jacob Blaustein, president of the *American Jewish Committee,* as warning that "few anti-Semites are devoting their efforts at present to open anti-Semitic propaganda or direct assaults on Jews . . . many of them are operating in the guise of anti-Communists . . . A great number of these bigots are leading the attack on public education. Their attacks on what they term 'subversive textbooks' . . . are but a few of the methods they have adopted to carry out their anti-Semitism and foment bigotry generally."

Just how an attack on public education and subversive textbooks constitutes anti-Semitism and the fomenting of bigotry is apparently an AJC secret. Unless it is Mr. Blaustein's contention that public education is in the hands of the Jews and that subversive textbooks are written by Jews, his statement is meaningless, except as a rather dishonest piece of misleading propaganda. Every student of Communism knows that public education and textbooks have been, are, and will continue to be, important targets of Communist penetration and indoctrination. No courageous investigator of the subject should be frightened away from such investigations because Mr. Blaustein wraps it up in anti-Semitism. Certainly his technique will not in any way lessen the general impression that Jewry is continually defending Communists.

The Jews have been charged through the centuries with being "internationalists"; of feeling no loyalty to the country of their birth or residence. Without answering the charge, organized Jewry has retorted with the cry of "anti-Semitism". This cry never was a defense and it is less a defense today than it ever was. And, of course, the charge was never true of *all* Jews, and where it was true of some there was great justification.

The fact remains that there are leaders of American Jews who are "internationalists"; men like Sebi and other pretenders who will use the Jews for their own purposes. Whether those purposes be sinister or insane fanaticism matters little.

The results will be the same.

Meanwhile psychological ghettos have replaced physical ghettos. Richard J. H. Gottheil wrote in 1912 that "the closer Jews are kept within the fold, the greater their interest in Jewish life and Jewish thought." Organized Jewry in America is tightening and insulating the walls that enclose that fold, cutting American Jews off from as much outside contact as possible.

Meanwhile the Jewish master-minds in the closely-knit and heavily financed international organizations give daily credence to the ancient charge that the Jews are an *imperium in imperio,* a government within a government; the men who control and influence the men who appear to be the policy makers of the world. In the field of public information and communication Jewish organizations brazenly decide what the people may read and whom they may hear, enforcing their decrees by economic combinations and smear-technique intimidation.

Israel, while depending on American Jewry for financial aid and pressure on the government of the United States for loans and other assistance, turns more and more toward Socialism and Communism.

Some of the Communist leaders in Palestine (*House Document*

No. 707, Committee on Foreign Affairs) are Dr. Marcus Biletsky, Chaim Gissis, Lev Konstantinovski, Shmuel Mikunis, Meir Slonim, Jonah Tempkin, Esther Wilenska, and Meir Wilner (Radomski) alias Ber Kowner or Dov Kovner.

On August 27, 1950 the *American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'Nai B'Rith, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, Union of Hebrew Congregations, National Council of Jewish Women* and the *National Association of Jewish Center Workers* condemned the McCarran, Wood and Mundt-Ferguson bills as "indiscriminately repressive" — bills designed to curb Communism in the United States.

Yakov Zerubavel, a member of the *Jewish Agency for Palestine,* Zionist, and leader of Israeli's *Mapam* (*United Workers Party*) is on the side of the Soviet Union in the Korean conflict. "It is not a simple matter," he declared "to remain neutral in a stormy world in which the imperialist rulers call for war day and night and persist in their unashamed suppression of every people's movement striving to free itself from the yoke of foreign occupation . . . We recognize and greet the victorious people's revolution in China even though in the counsels of the UN there still sits the defeated General Chiang Kai-shek . . . Now Korea's turn has come . . . The UN Security Council provided a shield for the aggressive action of the United States. The Soviet Union did not participate in that Security Council meeting. China — the real China, which Israel recognizes — was also absent . . . A decision taken under such circumstances could not possibly have any binding value . . ."

Mr. Zerubavel also believes "that the Soviet Union is the organized force called upon to lead humanity to liberation and freedom."

While lobbying Washington for financial assistance for Israel, the *American Jewish Committee, American Jewish Congress, Association of Jewish Chaplains in the Armed Forces, B'Nai B'Rith, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, National Council of Jewish Women, Synagogue Council of America,* and the *Union of Hebrew Congregations* signed a statement opposing a loan to Spain.

More than 280,000 people in Israel, — about 40 percent of the adult population, signed the Communist Stockholm peace petition.

Al Hamishmar, Mapam publication in Israel (August 3, 1950) stated editorially that only the imperialists see any contradiction between the Korean war and the peace campaign, "for in fact the social and national liberation of the Korean nation strengthens the prospects of world peace and reduces the likelihood of war."

Dr. Moshe Sneh, *Haganah* leader and Israeli delegate to the *World Jewish Congress* declared that "the Jewish state was not brought into existence as an end in itself. It was brought into existence first of all for one purpose, for the continuation of a large Jewish mass migration." He believes that the Jews of Israeli and the Jews of the *golos* (diaspora) will now never be separated. "And," he says, triumphantly, "I want to cite only one sentence in the letter of recognition of Israel from Molotov to Shertok where the former very precisely and profoundly formulated his greeting of the fact that the Jewish people — not only the Jews of Israel, but the entire Jewish people — have set up the sovereign state in Israel."

Dr. Sneh, addressing the *World Jewish Congress* in Switzerland, July 1948, held that the Soviet Union was the real friend of Israel. Who was it, of the three great world powers, he demanded, "which set itself with steel-like firmness in favor of Jewish independence in Israel?" Answering his own question he challenged the delegates: "Is there one Jew who in his heart will not confess that it is the Soviet Union?"

Albert E. Kahn, president of the *Jewish Peoples Fraternal Order*, addressing the same convention praised the Soviet Union for its steps toward the eradication of anti-Semitism. He had no praise for his own country. "A vivid indication of the extent to which reaction and fascist tendencies have grown in the United States since the end of the war and the death of President Roosevelt," he declared, "is the fact that the notoriously pro-fascist and anti-Semitic *Un-American Activities Committee* now operates in full cooperation with key government agencies such as the Department of Justice; that the Committee has recently received a vote of confidence from the overwhelming majority of both the Democratic and Republican members of the House of Representatives; and that this Committee has been given an official, public endorsement by President Truman himself."

Said A. Raisky, a French delegate to the WJC convention, and General Secretary of the *Jewish Union for Resistance and Mutual Aid*: "I take the right to turn from this platform to the American delegation and through it to American Jewry: Beware of the consequences of war hysteria and of anti-communist incitation. If you participate in this kind of policy, you undermine the existence of the Jewish state . . ."

E. Shomornik, Secretary of the *Young Communist League of Israel*, writing to the Secretary of the Communist *World Federation of Democratic Youth* in Paris, June 20, 1948, reports: "The whole Palestine *Young Communist League* is mobilized, and our comrades are in all parts of Palestine in the forefront of the battle . . . In the midst of this hard struggle we are confident that the *World Federation of Democratic Youth* and all national youth movements affiliated to it will do everything in their power to mobilize public opinion in their countries and all the world over in active political support to our just cause — independence — and against our murderous enemy — imperialism!"

Moshe Sneh (1950) calls for "closer relations with the Soviet Union and the popular democracies" in order to "free ourselves from economic, political and military dependence on the United States."

The Smear Brigade

The *Anti-Defamation League of B'Nai B'Rith,* the *American Jewish Committee,* and the *American Jewish Congress* are the important smear brigades of the Zionist network. The *Anti-Defamation League* and the *American Jewish Committee* are the official Jewish "defense organizations", but the *American Jewish Congress,* the *Jewish Labor Committee,* and the *Jewish war Veterans* may properly be included. While nearly every Jewish organization engages to some degree in these activities, the *Anti-Defamation League,* the *American Jewish Committee,* and the *American Jewish Congress* furnish the shock-troops, the commandos, the heaviest ordnance, espionage agents, and intelligence.

Auxillary to these "official" groups are such specialized organizations as the *Non-Sectarian Anti-Nazi League to Champion Human Rights* and the *Friends of Democracy.* John T. Flynn, one of America's great champions of freedom and perhaps the most effective destroyer of myths, has written a pamphlet on these two organizations that should be read by every American. It is called *The Smear Terror* and it can be obtained by writing directly to John T. Flynn, New York City.

Explaining the subtle technique used by the Smear Brigades, Mr. Flynn says: "In this profession certain words are important. If you attack Communists, you are called pro-fascist. If you are pro-fascist, you are anti-Semitic, because Hitler was anti-Semitic. Thus by the simple device of proving that you are anti-Communist you can be shown to be a fascist, a pro-Nazi, an anti-Semitic and a subversive person. Going one more step, if you are seen with such a 'pro-fascist' or 'anti-Semitic', if you answer his letter, attend the same meeting with him, then you are branded as pro-fascist, pro-Nazi and anti-Semitic."

The *Non-Sectarian Anti-Nazi League* was organized in 1933 by Samuel Untermeyer to boycott German goods. It ultimately fell into other hands. A Colonel Richard Rollins, A.B., Syracuse

University, became its chief investigator. He was neither a colonel, Richard Rollins nor an A.B. from Syracuse, but plain Isidore Rothberg. Most important in the organization is Isidore Lipschutz, a Belgian refugee.

A 1951 letterhead lists the folowing officers: Prof. James H. Sheldon, administrative chairman; Herman Hoffman, chairman, Board of Directors; Rev. Henry A. Atkinson, chairman, National Advisory Board; Rabbi Leon Fram and John Frederic Lewis, Jr., vice-presidents; Isidore Lipschultz, vice-president and treasurer; Julius L. Goldstein, general counsel; Joseph R. Apfel, Algernon D. Black, Adolph Braun, Abraham Cahan, August Claessens, Mrs. Bertha V. Corets, Mrs. Solomon Dingol, Mark B. Dumler, Morris D. Forkosch, Morris N. Freed, P. Gingold, Mrs. Anna Greenberg, Mrs. Irene Harand, Mrs. Lillian Harris, Arthur J. Harvey, Abraham H. Hollander, Rev. Stephen M. James, E. M. Loew, Rev. Donald G. Lothrop, Arthur L. Malkinson, Irving Maness, Ezekiel Rabinowitz, David Robinson, Gerhard G. Schroeder, Prof. William P. Sears, Jr., Miss Toni Sender, Miss Lisa Sergio, Max Silverstein, Hermann Stern, Dean William E. Taylor, Milton A. Teplin, Andrew Valusek, Joseph White, and Max Zaritsky, members of the Board of Directors.

The *Friends of Democracy* was founded in 1937 by Leon M. Birkhead. Dr. Joseph C. Cleveland, a Unitarian minister of Kansas City, was president and Birkhead was director. Rex Stout later became president.

The most important job undertaken by the *Friends of Democracy* was what Rex Stout referred to as *"the Lindbergh Project"*. It was estimated to have cost $15,000 and was apparently successful. It was the most "ambitious project" the organization ever undertook. The plan "to destroy Lindbergh politically" was coldly calculated and mercilessly executed. The reputation of an honorable and outstanding American citizen became the target of the Smear Brigades, and few Americans suffered more abuse at the hands of organized Jewry.

New York Jewish Conference

Out of the *Manhattan Jewish Conference*, organized in October 1951, to commemorate the tenth anniversary of Louis D. Brandeis, developed the *New York Jewish Conference* in May, 1952. Six chapters were immediately organized, together with a *Young Men's and Young Women's Division*. Rabbi Shepherd J. Baum, past state chaplain of the *Jewish War Veterans*, legislative chairman of the *New York Board of Rabbis*, and former director of the *American Jewish Congress*, was elected president. Nathan M. Padgug became chairman of the executive committee; Leon Quat, chairman of the administrative board, and Mrs. Sylvia Kulchin, treasurer.

The Conference adopted the following program: 1. Mass opposition to the McCarran-Walters bill. 2. Opposition to the "renazification" of Germany. 3. A program to combat anti-Semitism, calling for FEPC and similar laws. 4. Greater financial contributions to aid Israel. 5. Repeal of the Smith and McCarran Acts (anti-Communist legislation) and continued condemnation of "McCarthyism". 6. Repeal of New York state's "blue laws" which prohibit Saturday Sabbath-observing Jewish merchants from opening their stores on Sundays.

Jewish Network Un-American

The foregoing brief account of but a few of the thousands of Jewish organizations oriented — no matter how an American looks at it — toward the east, is uncontrovertibly un-American. Whether the heart-throb of a given organization be for the Red Fatherland of Stalin, the Israel of Ben-Gurion, or a strange combination of both, Americans, Jews and Gentiles alike, find the entire performance repugnant and alien. This vast network, reaching into nearly every country in the world, is not indigenous to the United States. It smacks of oriental intrigue and global power-politics. The self-centered interest, obvious in each unit of organization, is manifest in coordinated activity. *"What is good for the Jews"* is the pivotal point of Zionist leaders; the determining factor in every decision. "What is good for the United States" is never considered.

The Zionist network, of course, does not represent all Jewry. There are many fine American Jews who long have been distressed over organized Jewry's insane internationalism and paradoxical narrow nationalism; its incessant "appeals" and fund drives. A few organizations, like the *American Council for Judaism,* do what they can to combat the damage.

Prime Minister David Ben-Gurion, speaking before Israeli's *Knesset* in December of 1951 declared that Zionist leaders in the United States "went bankrupt" after the founding of Israel in 1948. He evidently was bitterly disappointed that American Jewry had not rushed immediately to Israel. It is a rather safe prognostication that American Jews will not respond in appreciable numbers to the "ingathering" Mr. Ben-Gurion fully expected. Most American Jews, finally faced with the decision to pull up stakes in the United States where they have enjoyed their greatest measure of freedom and prosperity, and journey, bag and baggage, to a foreign land, — in spite of Zionist propaganda to the contrary that is what Israel is to *all* Americans, — must find that the proposition lacks reality and substance. When faced with the actual decision most of America's integrated Jews will conclude that they are, after all, Americans first, and citizens of Israel quite a number of degrees removed.

Israel, as a state, is a forlorn hope in any event. Wrested from the Arabs by chicanery and violence, it will again be conquered and reconquered. Like an ant hill in the center of a great intersection it must be trampled by the restless hordes that move to and fro in a seething world.

The *Great Design* of its network centers in the *United Nations* and World Government. Its continued existence depends on its "back-stair" diplomats, and its hope for dominance is geared to the rapid decline and destruction of Western Christian civilization.

To become eternal it must become the center, — and not the crossroads, — of world conquest.

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WORLD ZIONISM

BY

JACK B. TENNEY

ZION'S FIFTH COLUMN

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Anti-Semitism is amoral and un-American.
Unreasoning prejudice against any person
because of race, color or creed is
indefensible.

—Jack B. Tenney

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INTRODUCTION

Zionism may be said to be as un-American as Communism or Fascism.

In its political racism it patterns Nazism.

In the United States Zionism threatens not only the American people as a whole, but American Jewry in particular. *"Jewish communities"* are being organized wherever Jewish populations can support them. Here the Zionist doctrines of the *"oneness of the Jewish Nation"* and the separateness of Jewish culture and historical heritage are being emphasized. Some of the *"authority"* of the ancient ghetto is being revived by *"official Jews"* for *"disciplinary"* purposes and American Jews are being solated from the normal flow of American life.

A net-work of Zionist espionage and propaganda organizations operate within the United States and throughout the world, spying on Jews as well as Gentiles, and propagandizing both. American Jewry is exploited continuously, contributing tens of millions of dollars annually for the support of multitudinous agencies whose budgets rival governmental bureaus.

Criticism of organized Jewry is always countered by the cry of *"anti-Semitism"* — and it makes no difference that the critic happens to be a person of the Jewish faith.

The appearance of this work will be greeted with the same cry. The admitted fact that Zionism is strictly political and economic will not, in the least, deter the *Anti-Defamation League* from countering with name-calling based on religious and racial implications.

Zionism, like Communism, is an international menace. While Zionism does not propose to destroy the government by force and violence, it professes no loyalty or allegiance to the United States. Its loyalties are in Israel and it considers the Jews of the world subjects of the Jewish State.

The general public knows little or nothing of organized Jewry, its purposes and operations. Jewish groups, such as the *American Council for Judaism,* who oppose the un-American activities of the Zionists and their agencies, receive scant publicity through the ordinary channels of communication. American Jews, such as Rabbi Elmer Berger, have little opportunity to inform either the public in general or American Jewry in particular concerning the stand of patriotic American Jews on the subject of Zionism and its operations.

It is hoped that this work will supply needed information on the subject.

The section, *"Notes on Zionism"*, is intended as background material. Much of this section is historical in nature and not essential reading for an understanding of various contemporary Jewish organizations and their operations. It does, however, offer some explanation as to *why* these organizations have come into existence and *why* they operate as they do.

This book would have to be written whether the organizations involved were composed of Swedes, Irish or English, just as books had to be written about the Italians in Fascist Italy, the Germans in Nazi Germany, and the Russians in the Soviet Union. In the case of Italians, the Germans, and the Russians there is no spirit of hatred against the Italian, the German or the Russian as individuals, their race, religion or ethnic origin. And there is none in this treatise on so-called Jewish organizations. It is the things that men *do* that merit condemnation or commendation. *All* of the German people cannot be charged with the crimes of Hitler; *all* of the Italian people are not responsible for Mussolini, and the Russian people as a whole are not answerable for Stalin.

By the same token *all* Jews are not to be blamed for the fanaticism of Zionism, nor held responsible for the policies and un-American activities of its agencies. As a matter of fact the Jew is directly a victim of the Jewish bureaucracy. Morris S. Lazaron, writing in *Council News*, April, 1952 (official publication of the *American Council for Judaism*) states:

"The individual Jew has no personal right to make decisions, according to nationalist thinking; but all right and wrong, good and bad, derive from whether what is said or done tends to promote the welfare of the Jewish people and the State of Israel. Such ideas are unpleasantly familiar. They bring to mind Italian Fascism, German Nazism and Kremlin Communism."

It is to be hoped that the organizations dealt with in this work will attempt to answer on the basis of the issues involved, if, indeed, they have answers. They must know by now that the thread-bare charge of *"anti-Semitism"* is not quite as effective as it once was. It will not now even suffice for a smoke-screen.

The American people are beginning to ask questions and they are beginning to demand answers. They are not to be satisfied with name-calling.

I

NOTES ON ZIONISM

Zion was the name of the Jebusite stronghold, probably on the southern part of the eastern hill, at Jerusalem. After it was captured by David, the Temple was built above it and the name extended to the whole hill. In time it became a synonym for the city of Jerusalem.

Zionism is the result of the attachment to Zion which led the Babylonian exiles under Zerubabbel to rebuild the Temple, and which flamed up in the struggle of the Maccabees against Antiochus Epiphanes.

Through the years of ghetto seclusion the national yearning of the Jews was not permitted to relax. The nationalist spirit of mediaeval Jews is evidenced in their liturgy and in the works of Jehuda Halevi.

In the sixteenth century David Reubeni and his disciple, Solomon Molcho, presented themselves to the Jewish people as liberators and gave impetus to their nationalist yearnings. The *Christian Millennarians* gave a fresh impulse to the nationalist idea in the seventeenth century. In 1666 a Jew named Sabbatai Sebi appeared at Smyrna and proclaimed himself the Messiah. The news spread to European Jewry and, despite the protests and opposition of some of the outstanding rabbis, Jews everywhere prepared for the journey to Palestine. The nationalistic excitement spread among world Jewry and continued for better than a century.

Moses Mendelssohn, fortified by the growth of religious tolerance in the eighteenth century, sought to lead the Jews into a new life as citizens of the lands of their birth or residence. He emphasized the spiritual aspect of Judaism and the necessity of Occidental culture. Under his sane leadership the nationalist spirit of Jews began to recede. In 1806 the Jewish *Sanhedrin* repudiated the nationalist tradition.

The Mendelssohnian movement, and the new Judaism that followed in its wake, did not completely destroy the spirit of Jewish nationalism. The promotion of the study of Jewish history gave rise to a new type of Jewish nationalism, — a consciousness of race and a fresh interest in the Holy Land. Sir Moses Montefiore, the Rothschild family, and the *Alliance Israelite Universalle* interested themselves in Jewish projects designed to improve the lot of local Jews.

But the older nationalism lived passively on, strengthened by the new sense of race consciousness and the new interest in the Holy Land. Its flame was fed by the *Christian Millennarians.*

Moses Hess, Hirsch Kalischer and Perez Smolenskin preached the essence of Zionism during the nineteenth century. Leo Pinsker of Odessa in 1882 called for *"auto-emancipation"*; — a plea for the solution of the Jewish problem by the *re-establishment* of a *"Jewish nation on Jewish soil." "Choveve Zion" ("Lovers of Zion")* was organized for the purpose of promoting Jewish colonization in Palestine.

Theodor Herzl

Theodor Herzl was born in Budapest on May 2, 1860. He died at Edlach on July 3, 1904. He was the founder of modern political Zionism. He received a legal education at Vienna, and made a considerable name for himself as a literary journalist and as a dramatist. His work as the founder of modern Zionism, however, overshadows his other accomplishments.

Herzl published *"Der Judenstaat" ("The Jewish State")* in 1896. In this pamphlet Herzl held that the only alternatives for the Jews were complete merging by intermarriage or self-preservation by political nationalism. It was this latter course that he advocated.

Herzl's solution to the problem was exclusively economic and political. He did not attach himself to Judaism and did not, at first, insist on Palestine as the new Jewish home.

Herzl's ideas swept European Jewry reviving the ancient dreams of nationalism.

The first international Zionist congress met at Basel Switzerland in 1897, and perfected its permanent organization. The Congress arrogantly called itself *"the Jewish nation"*. They created a world-wide political machine.

Its purposes were as follows:

"Zionism strives to create for the Jewish people a home in Palestine secured by public law. The congress contemplates the following means to the attainment of this end:

"(1) The promotion on suitable lines of the colonization of Palestine by Jewish agricultural and industrial workers.

"(2) The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

"(3) The strengthening and fostering of Jewish national sentiment and consciousness.

"(4) Preparatory steps toward obtaining government consent where necessary to the attainment of the aim of Zionism."

With the world Zionist organization an actuality Theodor Herzl charged the 197 delegates to *"capture the Jewish communities of the world!"*

Zionism suffered a severe setback with the death of Dr. Herzl in 1904. He had disrupted the normal development of world Jewry toward individual freedom more than any other Jewish leader since 1666; — and had done so in an age that underscored individual freedom. The Renaissance and the Reformation had wrought a revolution in man's thinking about man, — and new concepts concerning the rights of men had swept across the literate and civilized world. Dr. Herzl and his Zionist movement did a great disservice to world Jewry in its march toward individual freedom and human dignity. The Jewish communities of the world were being *"captured"*, as Dr. Herzl had commanded, —and once more the individual Jew was being driven behind ghetto walls; — the invisible, but stronger ghetto walls of Jewish nationalism.

Herzl had said that the Dreyfus case had made him a Zionist. He failed to see the Zolas and the French people that vindicated Dreyfus. He attacked Edmond de Rothchild's lavish support of Zionist projects as *"philanthropic"* — rather than serving the *"national purpose"* — and threatened him with "a great agitation in which it shall be difficult to maintain order . . ." by setting "the masses in motion by a tumultuous agitation." He attempted bartering Jewish participation in the revolutionary movements of Czarist Russia and in Germany for a political charter to Palestine. He created anti-Semitism with every move, driving wedges of misunderstanding between Jews and Christians. An understandable fight for equal rights for Jews in the countries of their birth and residence was forgotten and obscured by the insane obsession to dispossess the Arabs of Palestine and establish a *"Jewish State"*.

Herzl left behind him "a great, restless mass of Jews, who in consequence of his efforts, had divided Jewry as it had not been divided since the rise of Sabbatai Zebi." (Jacob de Haas).

Herzl was succeeded by a Cologne banker, David Wolffsohn.

Meanwhile Israel Zangwill founded a rival organization under the name of the ITO *(Jewish Territorial Organization)* for the purpose of taking over Eastern African territory offered Dr. Herzl's organization by the British Government and refused by the seventh Zionist congress in 1905.

Dr. Herzl had hoped to secure an autonomous Jewish commonwealth in Palestine under the suzerainty of the Sultan of Turkey. Audiences were granted Dr. Herzle by Sultan Abdul Hamid in 1901 and again in 1902 but the negotiations were unsuccessful. Under David Wolflsohn fresh negotiations were opened with the Porte which were rendered hopeless by the Turkish revolution.

The failure of these schemes gave rise to sharp differences of opinion with the Zionist ranks. The *"practical"* Zionists were for an immediate start in Palestine, while the *"political"*

Zionists adhered to the charter. The *"Practical"* Zionists won their first important success in 1908 with the establishment of a Zionist agency in Jaffa.

The Jewish National Fund

Stripped of its formal phraseology the Zionist movement contemplated the building of a formidable Fifth Column in Palestine. Through steady immigration and purchase of land, Zionist leaders sought to gradually dispossess the Arabs and, at a propitious time, take over the entire country. The success of the plan gives evidence of Jewish patience and perseverance though it leaves much to be desired in other fields of virtue.

The *Jewish National Fund* was established as the financial instrument for the secret conquest of Palestine. Although the organization quietly bought considerable land before 1910 it stepped up its program thereafter.

In view of organized Jewry's agitation against *"restrictive covenants"* it is interesting to note that the charter of the *Jewish National Fund* forbids the rental of its land to anyone but a Jew.

The *Jewish National Fund* is one of the principal beneficiaries of the *United Palestine Appeal*, which has been the largest beneficiary of the *United Jewish Appeal.* Benjamin Browdy, President of the *Zionist Organization of America,* in a radio broadcast, said:

"The *Jewish National Fund* is the epitome of the practical, constructive aspects of the Zionist Movement. Without it the Jewish State would never have been built."

Colonization of Palestine began. Revival of Hebrew culture in Palestine, together with the settlement of the Jews on the land, developed rapidly. The eleventh Zionist congress in 1913 approved an ambitious program of rural colonization and resolved that steps should be taken toward the early establishment of a Hebrew university in Jerusalem.

World War I brought Zionist work in Palestine to a standstill. Although colonization came to a halt, Zionism continued to barter Jewish support for a political charter to Palestine, as part of post-war settlements. Agitation for the creation of an *American Jewish Congress* started in 1914, opposed by many American Jewish groups, including the *American Jewish Committee.* After drawn-out negotiations, however, the *American Jewish Committee* agreed to participate in calling the congress after the termination of hostilities. The *Jewish Workmen's Committee* agreed to join, with certain provisos.

Dr. Chaim Weizmann of *Manchester University* headed a group of political Zionists in England and proposed that Great Britain provide in the peace settlement for the establishment in Palestine of a national home for the Jews.

Zionist Claim to Palestine Unfounded

The basis of the Zionist claim to Palestine is the fallacy that persons of the Jewish faith are members of the ancient *"Jewish race"*; a race that became a *"dispersed people"* scattered throughout the countries of the world. This fiction had been largely promulgated by Jewish *"nationalists"* and, since 1897, by the disciples of Theodor Herzl.

Contending that their ancestors once ruled the little country of Palestine, the Zionists found nothing immoral in demanding that the country's inhabitants be dispossessed and that there be an *"Ingathering of the Exiles"* — the Jewish people of the world, — and the *"reestablishment"* of the *"Jewish State."* The fact that nearly two thousand years has elapsed since their alleged ancestors held sway over the land appeared to be of little conscientious importance to the Zionists. The fact that the Arab population in possession during the intervening centuries must be driven from their homes failed to arouse the ordinary instincts of compassion and justice in the minds and hearts of Zionists. In good conscience the *historical* claim to Palestine, even if it were founded in fact, could not balance the scales of justice in the Zionist design for the conquest of Palestine. But even this slim basis for the justification of Zionist Fifth Columns in Palestine and the ultimate acts of violent dispossession of the Arabs is not founded in fact.

All of the world's recognized authorities on the histories of the nations of Europe, Asia and Africa disprove the Zionist claim. Persons of Jewish faith scattered throughout the world today are the descendants of widely-scattered native populations.

Judaism spread from the Holy Land between 1500 B.C. and 1000 A.D. to populations in North Africa, along the Mediterranean, to Western Europe, Arabia, India, China and Ethiopia. The pagan populations were converted to Judaism by missionaries, traders and exiles who, if settling in these countries, were soon assimilated by the native populations. Intermarriage with the natives resulted in the disappearance of former racial origins, and populations, thus converted to Judaism, were mostly non-Semitic. These included the Falashas of Ethiopia, Chinese in China, Tamils in India, Moors in North Africa, Berbers of North Africa, Khazars of Eastern Europe, Nubians of Africa, Fulas of Senegambia, Polish of Poland, and many others of nearly every sub-racial group of Europe, Africa and Asia.

The Zionist allegation that persons of Jewish faith in eastern Europe have a legitimate claim on Palestine as the country of their origin is without foundation in historical fact. Jewish and non-Jewish authorities agree that these people are the descendants of the non-Semitic Turkish-Tartar race which came into Europe from Asia in the First Century by a land route north of the Caspian Sea. They became known as the Khazars. A war-like people, they settled in eastern Europe and, by continuous and successful conquests, expanded their territories to include the greater portion of eastern Europe west of the Urals and north of the Black Sea. Near the close of the Eighth Century the Khazar nation was converted to Judaism. Henceforth only a Jewish King might occupy the Khazar throne and Judaism became the state religion.

Conquest continued to be the chief concern of the Khazar Kingdom and, at the peak of its power, it collected tribute from no less than twenty-five conquered peoples. Toward the end of the Tenth Century, however, the Varangians (Russians) swept down from the north and conquered them although the conquest was not complete until the middle of the Thirteenth Century. The Khazar population and territories were thus absorbed into the expanding Russian state, which accounts for the large Jewish population now found in that country, Large segments of this Jewish population became Polish, Lithuanian, Galician, Rumanian, etc., in the course of subsequent conquests.

Palestine was over fifteen hundred miles from the Khazar Kingdom. The eastern European Jews, descendants of the Khazar Jews, therefore, have neither a historical nor racial association with the original Jews of the Holy Land.

Yiddish is the language developed by the descendants of the Jewish Khazars, and it is not the Hebrew of Judaism. It is a jargon of many languages but it is not a language in itself. Corruptions of German, Polish and Russian words were added to the Khazar language, using the Hebrew alphabet adapted by the Khazar King who was first converted to Judaism. Hebrew was developed more than twenty-five hundred years before Yiddish, and is further proof that the Jews of eastern Europe and the ancient Jews of the Holy Land have no ethnic relationship.

Yiddish was carried to other Jewish populations throughout the world by the Yiddish speaking Jews who emigrated from eastern Europe. Beginning in 1890 the descendants of the Khazar Jews started a great emigration. Within twenty-four years three-and-a-half million had left Eastern Europe of whom 1,650,000 emigrated to the United States. Americans tacitly accepted Yiddish and the descendants of the Khazar Jews as representatives of Judaism, — lineal descendants of Abraham.

Zionist membership is largely composed of Jews of eastern European origin, — Polish, Lithuanian, Galician, Ukranian, Russian and Rumanian, — descendants of the Khazars.

Why Palestine for the Jews?

Since 1916 the Zionists have been adamant in their demand that they have Palestine or nothing. All efforts to establish a so-called "national home" for the Jews in some other part of the world where a people in possession would not be uprooted, have been firmly opposed by the Zionists.

Why?

The offiicial report of the *British Crown Agents for the Colonies,* prepared for the Government of Palestine, entitled "*Production of Minerals from the Waters of the Dead Sea*" (page 2) states that the Dead Sea contains forty-two billion metric tons of Potassium Chloride, Magnesium Bromide, Magnesium Chloride, Calcium and Sodium Chloride, "and also a supply of potash which may be considered inexhaustible", of a total value of five *trillion* dollars ($5,000,000,000,000) at today's prices, — an amount of wealth so fabulous that it defies comprehension. This natural resource which rightfully belonged to the Arabs is now being wrongfully exploited by the descendants of the rapacious Khazars through the operation of *Palestine Potash, Ltd.,* a corporate "front" for the secret Zionist "high command."

The Zionist insistance on Palestine, in light of this revelation, becomes clear. Possessing this fabulous wealth the Jewish State of Israel can become the greatest financial power in the world; — the most important international force on the face of the globe. With this wealth the descendants of the Khazar conquerers intend to reestablish in Palestine their former eastern Europe Khazar Jewish Kingdom. Behind the pleas to Jewry for contributions for rescuing the persecuted and oppressed Jews of the world and their establishment in Israel, is the plan to secure the wealth of the Dead Sea for the ultimate domination of the world.

Zionists Prosper on Anti-Semitism

The professional Zionists have made the "Jewish State in Palestine" their vocation in life. The tens of millions of dollars collected from unsuspecting Jews make possible the payment of salaries that exceed the incomes of high governmental officials. These salaries are possible only while Jewish contributors are induced to contribute generously and often, — and the barometer of generosity and frequency is geared to fear of anti-Semitism. Where actual anti-Semitism does not exist in fact, Zionist organizations proceed to create it. It has been the stock-in-trade for the steal of Palestine and the Dead Sea wealth; it is now the chief inducement for Israeli immigration and the development of Israeli "resources.'

The Balfour Declaration

As the British conquest of Palestine became more and more a possibility the British recognized its potentialities in rallying world Jewry to the cause of the Allies in World War I. The United States was not yet in the war. The Jewish population of the United States was estimated at about three million in January of 1917. The Jews were still more populous in Russia and a considerable population was scattered through the Central Powers. A British declaration in favor of Zionism would rally Jewish opinion throughout the world and bring the United States into the war.

Negotiations were initiated in February, 1917 with Sir Mark Sykes as the principal intermediary. On November 2, 1917 the foreign secretary, Mr. Balfour, wrote to Lord Rothschild: —

"Dear Lord Rothschild — I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet: 'His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.' I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation."

While the Declaration was the act of Great Britain it was issued with the knowledge and concurrence of the Allied Powers. France placed its formal approval on the Declaration in February, 1918 and Italy followed in May. President Wilson made it clear that he welcomed the British pronouncement. In 1922 both houses of Congress passed resolutions associating the United States with the policy of the Declaration.

The American Jewish Congress

The *American Jewish Committee* and the *Jewish Workmen's Committee* had agreed with Zionist groups to call a congress of American Jews at the termination of hosilities in World War I. It was to be a temporary organization and restricted as to function. An executive committee was selected "to continue in office until the expiration of one year after the adoption of a treaty of peace whereby the present European war shall be concluded."

The Congress convened in Philadelphia May 30, 1920. Louis Marshall read the report of the Congress' activities and a motion to adjourn *sine die* was adopted by a large majority. The Zionist delegates, however, despite their pledge, remained in session and established a permanent organization, taking the name of the *American Jewish Congress* which had just adjourned *sine die.*

The *American Jewish Congress,* thus born in Philadelphia in 1920, was instrumental in creating the *World Jewish Congress* in 1836 of which it became an affiliate. Both organizations are Zionist agencies for Jewish nationalism.

British Mandate for Palestine

In December of 1920, the proposed terms of the Palestine mandate were submitted by the British government to the *League of Nations* for confirmation by the council. A modified version was approved by the council at its meeting in London on July 24, 1922. The British government previously had issued a statement of British policy on Palestine interpreting the *Balfour Declaration* as meaning, "not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, in order that it may become a centre in which the Jewish people, as a whole, may take, on grounds of religion and race, an interest and a pride."

The mandate became effective on September 23, 1923. It recites the *Balfour Declaration* in the preamble, and contains various articles dealing with immigration.

Article 22 of the *League of Nations Covenant* declares: "Where populations are not yet able to stand alone" the machinery of government should be set up for them in keeping with the accepted belief that "the well being and development of such peoples forms a sacred trust of civilization."

It is quite evident, from the foregoing, that the *United Nations* violated the "sacred trust of civilization" laid down by the *League of Nations* in the *British Mandate for Palestine.* The Arabs were not consulted and never consented that their country be taken from them and given to alien Zionists.

Palestine

A civil administration was established in Palestine in July, 1920. The *Zionist Organization,* under control of the government, began the purchase of land and started bringing in immigrants. About 280,000 Jews immigrated to Palestine between 1918 and 1936, of whom 61,854 entered in 1935. By the end of 1936 the Jewish population was estimated at about 400,000.

The *World Zionist Organization* was nearly bankrupt. There was little money available with which to exploit the country's resources and it was difficult to find Jews in sufficient numbers who were willing to go to Palestine. Chaim Weizmann entered into negotiations with American Jews through Louis Marshall and succeeded in enlarging and revitalizing the *Jewish Agency for Palestine.*

Even though the revitalized *Agency* was made possible through the assistance of non-Zionists and even anti-Zionists who rationalized their actions in the interest of "our holy and immortal religion," Weizmann reiterated the political character of the movement with greater vigor. "We feel," he declared, "that it is time that we displayed renewed devotion in bringing Zionism before the Jewish world as a question calling for a moral decision . . What we aim at is to win over the youth to decide in favor of acknowledging its national responsibilities."

The American Jewish Joint Agricultural Corporation

After the Russian Revolution of 1917 the Bolshevik government set up Jewish colonies in the Crimea. In 1924 the *American Jewish Joint Agricultural Corporation (Agro-Joint)* was organized to finance Jewish colonization under the Communist plan. A *Joint Distribution Committee* made an initial grant of $400,000. Julius Rosenwald, Felix M. Warburg, James N. Rosenberg, and other American Jews, raised around eight million dollars for the project.

Conflict with the Arabs

In 1914 the Jews were in possession of 177 square miles of Palestine land. By 1936 they were in possession of 545 square miles. Between the close of World War I and 1933 over four thousand Jewish industries had been established. Palestine is about the area of the State of Vermont; — about 10,000 square miles.

The resentment of the Arabs flared into violence in 1929. Opposing Zionism and the British policy supporting it, the Arabs broke into open revolt. Religious agitation had centered around Jewish and Mohammedan rights to the Wailing Wall of the Herodian Temple, but this controversy was soon merged into a national conflict, Christian Arabs joining with the Mohammedans against the Jews.

There had been outbreaks in 1921 but the 1929 revolt was more serious.

A British commission of inquiry reported that the disturbances were caused by the Arabs' fear of a Jewish majority and the dispossession of their land by the invaders.

A British *White Book,* published on October 20, 1930, accepted the recommendations of the commission regarding restrictions on immigration and land purchase, which, of course, met with immediate Zionist opposition.

Hitler's rise to power in Germany increased Jewish immigration to Palestine.

A new Arab outbreak came in April of 1936. Palestine Arabs were in open revolt against Zionism and Great Britain, and they were supported by all Arab countries including Egypt. Loss of life was great. Another Britist commission was dispatched to Palestine in November of 1936 under the chairmanship of Earl Peel.

The commission again reported that the Arabs feared the domination of the Jews. Palestine was a British mandate and the inhabitants were entitled to self government, which, they believed, was being frustrated by Zionism.

The commission, finding the aspirations of Zionism and of the Arabs "mutually exclusive and irreconcilable." recommended the partition of Palestine into a smaller Jewish state. The Zionist congress meeting in Zurich in 1937 reluctantly accepted this suggestion but the Arabs resolutely opposed the idea, and the Arab world supported them in their position.

The violence that flared up in 1937 was met by strong government measures. The leading Arab committee was outlawed and its members deported or imprisoned. The Mufti of Jerusalem fled abroad. Military courts were established and full scale military operations for the control of the country were instituted. The revolt, however, continued, gaining intensity in 1938 when the Zionists embarked upon acts of terrorism. By the fall of 1938, in spite of drastic government measures and growing Arab casualties, the country was largely in the hands of the Arabs. Bethlehem, Hebron, and Ramallah were in their hands and all normal traffic throughout Palestine was at a standstill.

Meanwhile Jewish organizations in England and the United States stepped up their political agitation on behalf of Zionist ambitions and actively and energetically enlisted support and sympathy for a Jewish state in Palestine.

British White Paper on Palestine

In November of 1938 the British government announced that it would drop the partition proposal and attempt to promote an understanding between the Arabs and the Zionists by direct negotiations in London. The failure of the delegates of the *Jewish Agency for Palestine* and of the Arabs to reach an agreement forced the government to find a solution of its own. In its *White Paper* of May 17, 1939 it rejected the idea of a Jewish state as contrary to British obligations to the Arabs and suggested an independent Palestine which would safeguard the essential interests of Arabs and Jews alike. Ten years was the time set for the transition period. A Jewish immigration of 75,000 was to be allowed over a period of five years with further Jewish immigra-

tion dependent upon Arab agreement. Regulations for the sale of land to the Jews were also established.

Both the Arabs and the Jews rejected the proposals of the British *White Paper*. Palestine Jews answered with a general strike and acts of terrorism. Immigration continued illegally, for the greater part. The Zionist Congress, meeting in Geneva in the summer of 1939, protested against the *White Paper* and any restriction of Jewish immigration.

Organized Jewish Agitation

Political pressure by organized Jewry continued in England and in the United States throughout World War II. The British *White Paper* policy was under constant attack. The *Permanent Mandates Commission* of the *League of Nations* condemned it as a violation of the British mandate over Palestine. Organized Jewry supported the English Labor Party in 1945 on the basis of its promise to repudiate the *White Paper* policy and its promise to support the Jewish State in Palestine.

President Harry S. Truman, in a letter to Prime Minister Clement Atlee on August 31, 1945, urged that 100,000 certificates for immediate immigration into Palestine be made to the Jews in the displaced persons camps. Both Prime Minister and Foreign Minister Ernest Bevin refused to comply with the President's request.

The *Anglo-American Commission of Inquiry* was appointed as the result of Prime Minister Atlee's refusal. Hearings started in Washington, D. C. on January 7, 1946. The Commission's report was published on April 30, recommending that "100,000 certificates be authorized immediately for the admission into Palestine of Jews who have been the victims of Nazi and Fascist persecution"—thus *amazingly* confirming President Truman's recommendations. The Commission demanded that the certificates "be awarded as far as possible in 1946 and that actual immigration be pushed forward as rapidly as conditions will permit."

The Commission followed the Zionist Congresses in nearly every respect, thoroughly evidencing the pressures and the propaganda agitation techniques of organized Jewry. It recommended that the restrictive land regulations of 1940 be "rescinded and replaced by regulations on a policy of freedom in the sale, lease, or use of land, irrespective of race, community or creed." Only in the case of over-all Zionist ambition did the Commission fail to follow organized Jewry's propaganda. It recommended that Palestine become neither a Jewish nor an Arab State.

President Truman urged the adoption of the Commission's immediate recommendations side-stepping the controversial recommendation concerning Palestine's ultimate status.

Prime Minister Atlee, on the other hand, insisted that the report be dealt with as a unit; that the United States furnish assistance for carrying out the recommendations and that the Palestine Jews disband and surrender their arms.

The Arabs objected to the Commission's report, both as to its immediate and long range recommendations.

Jews from Poland, Hungary, Romania and other war-torn countries converged on Mediterranean ports and poured into Palestine secretly, greatly exceeding the 1500 visas authorized by the British government. Many of those entering illegally were rounded up by the British and held in camps until becoming admissible under the quota. In August of 1946 British naval patrols stopped ships carrying uncertified immigrants and transferred them to detention camps in Cyprus.

Organized world Jewry instigated anti-British demonstrations. *Haganah,* the secret Jewish military organization, countered the British efforts to hold Jewish immigration to legal quotas, while the *Irgun Zvai Leumi* and the *Sternists* resorted to terrorism. British officials were assassinated and a wing of the *King David Hotel* in Jerusalem, housing the British administration and military offices, was blown up.

The hard pressed British ultimately moved against the members of the *Jewish Agency for Palestine* and arrested them on June 29, 1946. They were released in September.

The Morrison - Grady Report

President Truman meanwhile had appointed a committee under the chairmanship of Henry F. Grady. This committee met with a similar committee of British in London headed by Herbert S. Morrison. The report of the two committees became known as the *Morrison-Grady Report.* It proposed the cantonization of Palestine in four areas: an Arab province, a Jewish province, a district of Jerusalem and a district of the Negev. There was to be a central government of the mandatory, which would supervise immigration and control foreign affairs, trade and other functions, while the provinces would be given limited autonomy.

The *Morrison-Grady Report* didn't make anybody happy. It was rejected by the *Jewish Agency for Palestine* and organized world Jewry, and by the Arabs. President Truman never approved it.

On July 25, 1946 the British foreign office announced plans for a conference on Palestine and European Jewry to which both Arabs and Jews would be invited. The *Morrison-Grady*

Report was to be the basis of discussion. The *Jewish Agency for Palestine* Executive, meeting in Paris in August, replied that its members would attend the conference only if the basis of discussion would be "a viable Jewish State in an adequate area of Palestine."

A conference was convened in London on September 10, 1946 attended only by delegates of the Arab League. Neither the Jews nor the Arabs of Palestine sent representatives. The conference recessed on October 2 without a decision.

The *World Zionist Organization* held its 22nd congress in Basle, Switzerland in December of 1946. It reasserted its claim to the whole of Palestine and condemned the British policy. It boycotted the London conference on the basis of the *Morrison-Grady Report.* The office of President, held for many years by Dr. Chaim Weizmann, was left vacant. David Ben Gurion was elected chairman of a coalition Executive and Dr. Abba Hillel Silver was elected head of the U. S. section.

Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver has been listed as a sponsor of the *American Committee for Anti-Nazi Literature, Films for Democracy,* the *Medical Bureau and Committeee to Aid Spanish Democracy,* and *Round Table on India.* He was one of those who urged aid for the Russian people, and he was an honorary co-chairman of a reception committeee for a Russian delegation. He was a sponsor of the *American Committee for Yugoslav Relief of the War Relief Fund of Americans of South Slavic Descent.*

The *House Committee on Un-American Activities* reports that the "*American Committee for Anti-Nazi Literature* was active in 1937, 1938 and 1939, prior to the signing of the Stalin-Hitler pact. Individuals and organizations connected with it, identify this committee as a Communist front organization."

William E. Dodd, Jr. is listed as chairman of the *American Committee for Anti-Nazi Literature.* A phamphlet entitled "*Nazis in U. S. A.*", published by ACANL, was written by Stefan Heym, a well-known Communist poet and contributor to the *New Masses,* a Communist weekly. He was a member of the *Anti-Nazi Council* of the *American League for Peace and Democracy.*

The *American Committee for Anti-Nazi Literature* held a meeting on May 20, 1937, at Mecca Temple in New York City, under the joint auspices of the *German-American League for Culture, League of American Writers, Artists Union,* and the *American Students Union,* all of which are listed by the *House Committee on Un-American Activities* as Communist front organizations.

Rabbi Silver is listed as a sponsor of the ACANL on Exhibit

No. 1, page 322 of Appendix IX of the reports of the *House Committee on Un-American Activities.*

The House Committee states (ibid., page 321) that "it should be borne constantly in mind that a Communist front organization or enterprise is not to be judged by its announced objective—whether it be peace, milk for babies, or anti-Nazi literature—but by its concealed objective, which is always and everywhere to draw sympathizers and members into the ranks of communism."

Aid to the Russian people falls under this admonition of the House Committee. *Russian War Relief, Inc.* is no exception. The keynote for the formation of this organization was sounded at a meeting of the *American Council on Soviet Relations,* held on July 2, 1941, at Madison Square Garden in New York City following Hitler's attack on Soviet Russia. John A. Kingsbury, chairman of the Council, announced that "it is the Council's purpose to rally American opinion behind . . . support to the U.S.S.R." (*Daily Worker,* July 2, 1941, page 1, 2).

Exhibit No. 4, page 475 of Appendix IX HCUA lists Dr. Abba Hillel Silver of *The Temple,* Cleveland, Ohio as one of the "eminent Americans" who "ask your help on behalf of the Russian people." The list was published in the *New York Times,* October 10. 1941.

Films for Democracy is listed together with *Associated Film Audiences* and *Film Audiences for Democracy,* as a Communist front. (HCUA, page 725, Appendix IX). Rabbi Silver is listed as a member of the Advisory Board of this organization. (Exhibits No. 4 and 6, pages 729 and 730, ibid.)

In the summer of 1943 a Russian delegation consisting of Itzik Feffer and Solomon Michoels visited the United States to offset the repercussions resulting from the Soviet execution of two Polish Jews. The Communist front organization technique was put in motion in the United States and reception committees —both national and local—were set up for welcoming the "Russian Delegation."

The *Greater Boston Reception Committee to the Russian Delegation* was one of the local groups. The National Committee had Albert Einstein as its honorary chairman. The honorary co-chairman, in addition to Rabbi Silver, consisted of Eddie Cantor, Sholem Asch, Walter Houston, Serge Koussevitzky, Henry Monsky, Paul Muni, Pierre Van Paassen, Paul Robeson, Rubin Saltzman, and Dr. Stephen S. Wise. (Exhibit No. 1, pages 1301 and 1302, Appendix IX, HCUA).

Rabbi Abba Hillel Silver is listed as a sponsor of the *Medical Bureau and Committee to Aid Spanish Democracy* in Exhibit No. 2 at page 1611 of Appendix IX of the reports of the *House Committee on Un-American Activities.* The organization is cited as a Communist front.

"The secretary of the *American Round Table on India* was Robert Norton, well-known member of the Communist Party"— and the organization is a Communist front. (HCUA, Appendix IX, page 1771). Phillip J. Jaffe, and Louis Adamic were members of the executive committee and Lee Pressman was one of the members. Rabbi Abba Hillel Silver appears as a member on Exhibit No. 2 (page 1772, ibid).

"The *American Slav Congress,*" says the *House Committee on Un-American Activities,* (Report of June 26, 1949) "is a Moscow-inspired and directed federation of Communist-dominated organizations seeking by methods of propaganda and pressure to subvert the 10,000,000 people in this country of Slavic birth or descent. By means of a nationalist appeal it strives to enlist our Slavic population in behalf of Russia's ambitious designs for world empire and simultaneously to incite American Slavs against the land of their adoption."

The *American Committee for Yugoslav Relief of the War Relief Fund of Americans of South Slavic Descent* was organized in 1943 as a competitor of the *American Yugoslav Relief Fund,* a strictly non-political relief group. It later became known as the *American Committee for Yugoslav Relief.* Louis Adamic and Zlatko Balokovic were co-chairmen. The organization was granted License No. 583 by the *President's War Relief Control Board.* Forty-three percent of the money collected was spent for "overhead" as against the maximum of ten percent usually allotted for such purpose by *bona fide* relief organizations. (Page 78, ibid). Dr. Abba Hillel Silver is listed as a member of the sponsors committee on Exhibit No. 30, page 122 (ibid).

Zionism and the United Nations

Dr. Chaim Weizmann's leadership of the World Zionist organization was rejected at the 22nd Congress because he advocated Jewish participation in the London Conference.

On April 28, 1947, a special session of the U. N. General Assembly opened at Flushing Meadows, N.Y., with the question of Palestine as the sole item on its agenda. On May 15 the Assembly set up one of its alphabetical agencies, the *United Nations Special Committee on Palestine* (UNSCOP), composed of representatives of eleven countries, and instructed it to make a report by the first of September and recommendations to the next Assembly.

Throughout 1947 the Holy Land resembled an armed camp. Jewish terrorists continued their attacks on British troops and police. *Haganah* continued organizing Jewish immigration from Europe to Palestine in defiance of the government's regulations. Two British sergeants were hung by *Irgun Zvai Leumi* in the latter part of July.

The UNSCOP report of September 1 contained 11 unanimous recommendations. The most important was that the mandate be terminated and that the independence of Palestine be achieved at the earliest possible date. The United Nations General Assembly met at Flushing Meadows on September 16, and on September 23 it set up a special *ad hoc* committee comprising representatives of all member-states to discuss the problem of Palestine.

The British delegate accepted the 11 unanimous recommendations of the UNSCOP report but made it clear that he would not support the majority plan which proposed that Palestine be constituted into an Arab and a Jewish state with Jerusalem an international city, neither would he oppose it. He stressed the fact that his government would not accept responsibility "either alone or in a major role" for the enforcement of a scheme which was not agreed to by both Jews and Arabs, or which it did not consider to be just.

Both the U. S. and the U.S.S.R. declared their acceptance of the majority plan. The Arab and Moslem states were indignant and vehement in their opposition to it.

The vote was finally taken on November 29, 1947. It was approved by 33 votes to 13 with 10 abstentions and one absentee.

The result of the vote was hailed with delight by organized world Jewry and the *Jewish Agency for Palestine*, and with bitter resentment by the Arabs.

The reception of the news in Palestine was the signal for an immediate outburst of rioting and bloodshed. By the middle of December, 1947, 84 Jews, 93 Arabs and 7 British were killed. Rioting broke out in Aden involving the deaths of 75 Jews and 36 Arabs. Disturbances were reported from Syria.

The Jewish State was born.

The State of Israel

The British army had occupied Palestine since December, 1917. The mandate terminated on May 15, 1948.

The *Jewish Agency for Palestine* announced it would proclaim a state and a government on the day the British mandate terminated. On midnight of May 14 the new state and government of Israel was proclaimed. David Ben-Gurion was made prime minister, Moshe Shertok, minister of foreign affairs, and Chaim Weizmann, president. The United States, responsive to organized Jewish pressure, immediately recognized Israel thereby giving the provisional government *de facto* status. The Soviet Union followed with recognition on May 17 — indicating the behind-the-scene pressures and manipulations.

As soon as the United Nations General Assembly learned of U. S. recognition of Israel it immediately appointed a mediator to Palestine and adjourned. The vote for the appointment of a mediator was 31 to 7 with 16 abstentions. Count Folke Bernadotte of Sweden was nominataed to the post.

Meanwhile the fighting between the Jews and the Arabs had continued. An Arab army of liberation was organized under Fawzi el Kawukji. Volunteers from other Arab states arrived in Syria where preliminary training and equipment were available. The Arab world appeared determined to resist the invading Jews who were driving Palestine Arabs into the desert from their homes and farms.

Great Britain began the evacuation of British troops early in March, 1948. Arab irregulars blocked the road from Tel Aviv to Jerusalem as the British left. On March 9 *Haganah* issued a final call for mobilization of all Jews between the ages of 17 and 45. In early April Arab irregulars attempted to isolate Haifa by the capture of Mishmar HaEmek to the south, and Jerusalem. Jewish forces captured Qastel on April 9 and drove back Kawukji's irregulars at Mishmar HaEmek. Taking advantage of British withdrawals in Tiberias and Haifa the Jews captured both towns with little fighting on April 19 and 22. The Arab population fled before the Jewish advances. Jaffa was attacked on April 25 causing the British to deploy some of their remaining security troops to halt the major fighting.

Trans-Jordanian and Iraqi troops moved in from the east while an Egyptian force advanced from the south. *Irgun Zvai Leumi* (Jewish) troops, in British uniforms, attempted to hold Jerusalem but the city was taken by Trans-Jordan Arab legionnaires on May 20.

The Israeli army was well equipped with small arms but lacked artillery and an air force. It had four advantages over the Arabs: a unified command, free access to the sea, financial resources from world Jewry for the purchase of war materials and interior lines of communication. The Arab allies lacked a unified command and failed to develop satisfactory liaison. Intelligence of opposing forces was inadequate. Troop movements were hampered by long lines of communication. After May 15 Great Britain discontinued the military supply obligations under its treaties with Iraq, Trans-Jordan and Egypt. The United States had announced an arms embargo in December of 1947. All of these events, plus a general lack of financial resources, reduced the Arab reserve supplies to a negligible quantity and gave the Jews a military advantage.

Count Folke Bernadotte

Count Folke Bernadotte consulted with various leaders in Palestine seeking methods of halting the war. On May 29 the first truce resolution was accepted by all parties. On June 9 Count Bernadotte issued a "cease-fire" order effective on June 11, listing nine points designed to "ensure that no military advantage would accrue to either side during the truce or as a result of its application."

On June 28 the mediator suggested a Palestinian union with each state exercising full control over domestic and defense problems. The Arabs would get Negev in exchange for eastern Galilee, which had been captured by Israel, and Jerusalem would be under Arab rule subject to a measure of local government for the Jewish Community. Both the Arabs and the Jews rejected the suggestion.

Count Bernadotte pleaded with both sides for an extension of the truce. Although Israel appeared agreeable to a 30 day extension, the Arabs, charging that Israel was secretly strengthening its army by large-scale importation of mercenary fighting personnel and equipment, refused to comply.

The Israeli army, now reinforced, took the offensive. Ramle, Lydda, Nazareth, and other Arab towns were captured.

The United Nations Security Council voted a truce of indefinite length on July 15 which was finally agreed to by both the Arabs and the Jews.

On September 17, 1948 Count Bernadotte was murdered in Jerusalem by Jewish assassins. Dr. Ralph Bunche, a United States Negro, was named acting mediator.

Count Bernadotte's report reached the general assembly of the United Nations meeting in Paris after his death.

Dr. Bunche's Report to U.N.

On September 27, 1948 Dr. Ralph Bunche, Chief of Staff of the *Truce Commission in Palestine,* submitted to the Secretary General of the United Nations a report regarding the assassination of Count Folke Bernadotte and Colonel Andre Serot. The report formally charged the Jewish authorities with responsibility for the assassination.

Reported Dr. Bunche:

"The ruthless assassination . . . was the result of a deliberate and planned attack aimed at the person of the mediator and at the authority of the United Nations in Palestine. Assassinations occurred in territory controlled and administered by armed forces and officials of the Provisional Government of Israel . . . It is quite clear, therefore, that the provisional government of Israel must assume the full responsibility for the action of these assassinations, involving a breach of the truce of utmost gravity."

The United Nations took no action.

Israeli War of Conquest

Meanwhile an Arab Palestinian government under Ahmed Hilmi Pasha as prime minister, was announced from Gaza, claiming all Palestine. Haj Amin el Husseini was elected president of the new government National Assembly. The state was immediately recognized by most of the Arab League. While this unexpected development was being discussed by the Security Council of the United Nations, fighting again broke out with new intensity in Palestine.

The whole weight of the Israeli army was thrown against the Egyptian positions in October and, after capturing Beersheba, turned north and drove out the last remnants of Kawukji's irregulars from Galilee.

The Israeli forces thus occupied various territories not assigned to the Jews by the United Nations, such as the Arab cities of Jaffa, Lydda, Remle, western Galilee, parts of the city of Jerusalem, and a corridor connecting Jerusalem with the coastal plain. Nevertheless these territories were put under Israeli administration. The Arab population of these territories fled from their homes and farms. The number of these refugees is estimated at about 750,000. The population of Israel became overwhelmingly Jewish, estimated in 1948 at about 800,000, increasing at the rate of over 10,000 Jewish immigrants per month. By the end of 1948 the state had established its own currency and postal system, and had entered into diplomatic relations with a number of other countries.

Chaim Weizmann

By January of 1949 the Israeli government was in control of nearly the whole area over which it had claimed jurisdiction, with the exception of Negev, the southern part of the country. The partition plan adopted November 29, 1947 by the General Assembly of the United Nations allocated 5,579 square miles, including Negev, to Israel. This area had been reduced to 2,124 square miles, without Negev, by Count Bernadotte in his report of September 16, 1948. After the armistice, however, the *de facto* area of Israel was estimated at about 7,800 square miles. By the end of 1949 the Jewish population neared the million mark, Jewish immigration having averaged more than 18,000 per month for the preceeding eighteen months.

Fighting continued along the Egyptian frontier in the Gaza district. Egyptian opposition melted away and armistice negotiations opened at Rhodes January 13 under the auspices of United Nations Acting Mediator Ralph Bunche.

Election to the Constituent Assembly was held on January 25, 1949. Twelve parties contested for 120 seats. 484,000 votes were cast. The *Mapai (Israel Labor Party)* won 46 seats. The

Mapam (United Worker's Party) was second with 19 seats. The *United Religious Party* was third with 16 seats and the *Herut (Freedom Party)* fourth with 14. The Communists polled 3.4 percent of the votes and were awarded four seats. On February 17, 1949 Chaim Weizmann was elected president.

Chaim Weizmann was born November 27, 1874 in Motol near Pinsk in the then Russian part of Poland. After attending the universities of Berlin and Fribourg, he became a lecturer in chemistry at Geneva University, and later, reader in biochemistry at Manchester University in England. In 1916-19 he was director of the British Admiralty laboratories. He was president of the *World Zionist Federation* and president of the *Jewish Agency for Palestine* from 1929 to 1931 and from 1935 to 1946. He took the oath of offiice as provisional president of Israel on October 1, 1948.

With nearly three quarters of a million civilian Arabs driven from their homes and farms into the desert, President Weizmann, addressing the opening session of the first *Knesset Hagdola* (General Assembly) of Israel, declared that the new state was built on solid foundations of freedom, equality, collective responsibility and national self-discipline.

These high-sounding phrases were obviously for foreign consumption because Israel is probably the only country in the world, except the Soviet Union, that locks its gates against its citizens who would emigrate. Immigration has never actually been voluntary, and emigration is illegal. The *Jewish Agency for Palestine* sent its agencies into the countries of the world stirring the Jews to panic. Even America is pictured as ripe for the rise of a new Hitler. But once the unsuspecting Jew is in the "national homeland" he awakens to the fact that he can not leave. Jews from India, brought to Israel by the *Jewish Agency for Palestine* at great expense, learned that getting into Israel is a lot easier than getting out. They staged public demonstrations protesting the law that denies them a right to return to their homes. Smuggling recalcitrant Jewish "nationals" out of Israel is reported to have become a profitable business.

David Ben-Gurion

David Ben-Gurion was born October 16, 1886 at Plonsk, Poland. When twenty years old he went to Palestine where he worked as a winepresser. He helped organize the Jewish *shomer* (watchmen), who guarded Jewish farms against the Arabs. In 1912 he went to Istanbul, Turkey to study law, returning to Palestine in 1918 as a member of the *Jewish Legion*. After demobilization, he organized the *Histadruth (General Federation of Jewish Labor)* and became its secretary general. In 1930 he became the chairman of the *Jewish Labor Party*, and in 1935 he was elected chairman of the *Jewish Agency for Palestine*.

On May 14, 1948 he was named provisional Prime Minister and Minister of Defense of the new government of Israel. In his policy statement, when forming the new administration in February of 1949, Ben-Gurion declared that Israel would seek friendship with all peace-loving nations, particularly the United States and the Soviet Union. He said that the struggle between Socialist Zionists and Communist anti-Zionist Jews could not be compromised and that Israel must be built as a Jewish state or act as a foreign agency.

World Support for Israel

1949 found the new state of Israel in financial difficulties. Finance Minister Eliezer Kaplan, introducing his budget on June 14, 1949, recommended an austerity regime. World Jewry doubled its efforts to bolster the country's economy. A credit of one hundred million dollars was granted by the *Export-Import Bank* in January while commercial agreements were negotiated with many countries.

Meanwhile most of the nations of the world, with the exception of Arab and Moslem countries. recognized the new State, and, on May 11, 1949, the United Nations admitted Israel to its membership.

Peace settlements broke down on disposition of the impoverished Arab refugees. The Arab states demanded that Israel permit them to return to their homes and farms. Israel agreed to permit a hundred thousand of the 750,000 to return subject to the signing of a peace settlement.

By June of 1950 the population of Israel was estimated at 1,247,000, of which 1,094,000 were Jews.

On December 9, 1949 the United Nations General Assembly decreed an international regime for Jerusalem. This decision was greeted by defiance on the part of the government of Israel, which immediately transferred the *Knesset* (Parliament) to Jerusalem, together with the majority of the government offices. On January 23, 1950 Jerusalem was declared to be the capitol of Israel. The United Nations did nothing to implement its decision of December 9, 1949.

It became apparent to the leaders of world Jewry that the ordinary means of raising funds for Israel through the *United Jewish Appeal* and the various affiliates of the *World Zionist Organization*, were insufficient and inadequate. The government of Israel thereupon adopted a bold course. It summoned an economic conference in Jerusalem from September 3rd to September 6th attended by leading Jews from the United States, Great Britain and South Africa. Ben-Gurion proposed that a billion and a half dollars be raised within the next three years to finance immigration and development, one third to be raised in Israel and the remainder abroad, principally in the United States. This proposal was adopted by the conference.

Ben-Gurion's government fell in a cabinet crisis on October 15, 1950. The Prime Minister had attempted to make a change in the post of Minister of Supply, a cabinet seat claimed by the religious bloc. The crisis lasted 17 days and came to an end through the pressure of United States Jewry. Ben-Gurion formed a new administration which took office on November 1, 1950.

On December 26, 1950 the *Export-Import Bank* of Washington announced a new loan of $35,000,000 to Israel for agricultural development.

By March of 1951 Israel's territory was said to be bounded on the north by Lebanon, on the east by Syria and Jordan, on the south by Egypt, and on the west by the Mediterranean. By September of 1951 the population was estimated at 1,555,000 of which 1,383,000 were Jews. 174,000 immigrants entered the country during the year.

Ben-Gurion's second administration fell February 14, 1951 when he was defeated in the *Knesset* on a motion dealing with religious education in immigrant camps. Elections were held on July 30 in which the *General Zionists* gained 13 seats and *Mapai* lost one. On October 7 Ben-Gurion was able to form a new coalition cabinet for his third administration. Chaim Weizmann was reelected president on November 19 by 85 votes to 11 in the *Knesset.*

Church and State in Israel

The most vehement advocates in America for the separation of church and state are the leading Jewish organizations. It is notable that this stand is not official in the new State of Israel. Rabbi Judah L. Maimon is the Minister of Religions in the Israeli cabinet. He toured the United States in 1951 under the auspices of *Mizrachi Organization of America,* the religious Zionists.

The *American Council for Judaism* reports that several leaders of Reform Judaism in Cincinnati rejected invitations to sponsor the appearance in that city of Rabbi Maimon.

In rejecting the invitation to serve on the welcoming committee, Mr. Lester A. Jaffe is reported to have said that the Israeli rabbi and Cabinet Minister "is the spearhead of the present movement in Israel to create an effective union of church and state."

Rabbi Stanley A. Brav of *Rockdale Temple* in Cincinnati declared that "the Ministry of Religions has not only contributed to open discrimination in Israel against expressions of Judaism other than its own strict interpretation, but by its very existence violates against the principle of the separation of church and state, and makes for an Established Religion."

The *American Council for Judaism* reported that Rabbi Maimon, at a press conference in New York, reaffirmed his stand in favor of the re-establishment of the *Sanhedrin* as a supreme religious authority for all Jews. The rabbi is quoted as having said that the emergence of new "inventions" necessitates the establishment of such a body, which would be composed of rabbis living in Israel.

23rd World Zionist Congress

The *World Zionist Organization* held its 23rd Congress in Jerusalem August 14th to 30th, 1951. The state of Israel, as an accomplished fact since the organization's last Congress, presented a problem. An attempt to formulate a new program, comparable with the program of the first Congress held at Basle in 1897, failed for lack of agreement among the 480 delegates. It was agreed, however, that the task of Zionism was to strengthen the state of Israel, to facilitate Jewish immigration and to work for the unity of Jewish people everywhere.

Israeli delegates insisted that it was the duty of all Jews to come to Israel.

Pledge of Allegiance to Israel

Meanwhile American children in some Jewish schools were being taught *"Our Homeland is Israel Forever"* while pledging allegiance to the "Jewish State" of Israel. The pledge, reproduced by the *American Council for Judaism*, is as follows:

"Here Is Our Pledge, Israel

"I pledge my loyalty to God, to the Torah and to *the Jewish state,* and I promise to live some part of every day in a Jewish way, and to be of some service to my fellowmen."

The American Council for Judaism

Opposed to Zionism and much of the activities of organized Jewry, the *American Council for Judaism* declares that it is a product of the American ideal. Composed of American Jews, the Council states that its basic principle is simple and clear. The religion of its members is Judaism and their nationality is American. The organization believes that observance of Judaism requires no segregating patterns in the communal or national life of the American people.

The *American Council for Judaism* condemns David Ben-Gurion's proposal to settle the youth of world Jewry on the soil of Israel. Says the Council: "One of the most insidious aspects of 'Jewish' nationalism is its efforts to create in our youth a sense of separatism and a 'volition to go to Israel' and to view Israel as their 'homeland'."

The Israeli Prime Minister, Mr. Ben-Gurion, speaking in

New York City on the evening of May 29, 1951 asserted that the establishment of the new state was not the fulfillment of Zionism, and that the movement was more necessary now than ever before. To this declaration the *American Council for Judaism* replies that "Judaism is a historic religious faith, not a nationality," — and that "the integrity of this faith of our fathers is being subverted by a militant 'Jewish' nationalism which seeks to substitute secular concepts for the centrality of God."

"We believe," says the Council, "that it is necessary to enunciate these truths plainly and without equivocation in the face of misleading propaganda representing Americans of Jewish faith as seeking cultural and national distinctiveness in the United States; and of programs designed to transform Jews into a nationalistic bloc with special interests in the foreign state of Israel. These are Zionist objectives, now that the State of Israel exists."

Referring to Ben-Gurion's assertion that the Zionist movement embraces all Jews throughout the world and that the movement has an important role to play in aiding Israel in maintaining its security, its immigration programs, colonization and dissemination of Hebrew culture, the *American Council for Judaism* counters by declaring that "organized Zionism represents a fraction of Americans of Jewish faith."

The Council states: "No organization of Jews, including this one; and no group of Jewish organizations and no individual Jew, has the right to speak for all American Jews. We condemn the frequent utilization of Israeli officials by institutions or organizations of Americans of Jewish faith as a means of mobilizing American Jews into a bloc with political or economic responsibilities to the foreign State of Israel. We reject the propaganda employed by such Israeli spokesmen and by some Americans that American Jews have a common destiny with Israel and therefore must accept such responsibilities. Americans of Jewish faith have no national responsibilities except those of all Americans to the United States."

The *American Council for Judaism* points out that the Jewish nationalists in 1948 spent twenty-five million dollars in the United States to sell their program of segregation. They would "make the world believe," says the Council, "all Jews have a 'Jewish' nationality; that Jews can feel at home *only in* Israel, and that everywhere else, *including America,* Jews live in *Galut* (Exile)."

Should the Zionists succeed, declares the Council, synagogues, religious schools and community centers would become outposts of Israeli nationalism, cutting American Jews off from fellow Americans and from American traditions and ideals.

The "Official" Jew and the Ghetto

The world "ghetto" formerly applied to the street or quarter of a city in which Jews were compelled to live. The term is now used loosely to designate a locality or place where Jews congregate.

The *Lateran Council* (1179) laid down the first principles of Jewish segregation which were only sporadically enforced during the next several centuries. The Bull *cum nimis absurdum* of Paul IV in 1555 called for consistent enforcement and the *Ghetto of Rome* was established in 1556. The Papal example spread through Italy, into Germany and into the Papal territories of France. The formal practice of Jewish segregation never generally prevailed in the rest of Europe.

Within their ghettos the Jews were more or less left to themselves except for oppressive taxation. A degree of autonomy prevailed among them under Jewish authority. The "official" Jew was an immediate result of the ghetto, and through the years of close segregation the "official" status grew in power and influence. There was nothing that the individual Jew could do about it. Imprisoned by the ghetto he was controlled by official Jewry and he bowed to its will or faced excommunication. "Official" Jews always have fought the dissolution of physical ghettos as they now fight the dissolution of the ghetto symbol, — the "Jewish people."

Rabbi Elmer Berger, in an address delivered at the first annual conference of the *American Council for Judaism* at Philadelphia in January of 1945, recognized official Jewry's opposition to Jewish emancipation. "In every year before and since," declared Rabbi Berger, "after emancipation was possible for Jews, 'official' Jews have retarded that progress. Sometimes they did it openly. Sometimes more subtly. The outstanding example is this Jewry's inherent opposition to emancipation occurred in Holland in the year 1795. At that time, 'official' Jews, with vested interests in the maintenance of a medieval Jewish community, actually rejected the *status of equal rights offered the Jews of Holland.* The method of rejection is historically significant. There were fifty thousand Jews in Holland at the time. Of the fifty thousand, one thousand signed their names to a petition rejecting equal rights and insisting upon the right of Jews to retain separate, Jewish communities. This was presented to the Dutch government as the will of *all* Holland's Jews!"

And Rabbi Berger goes on to say that the process "is more than faintly reminiscent of more recent events." He finds that the tradition of the eighteenth century Dutch "official" Jews is "discernible in the movement known as Jewish nationalism today." Zionism, he believes, is the last hope to maintain any trace of ghetto control over the lives of individuals who are Jews.

Herzl had declared that "we (Jews) are what the Ghetto made us."

"Zionism," asserts Rabbi Berger, "was created on the premise that Jews want to — and must — remain what the ghetto made them."

The activities of the *American Council for Judaism* are under constant attack by the Zionist organizations. An editorial by Rabbi A. Allen Steinbach, editor of the *Jewish Examiner* for July 18, 1952 is typical. Says Rabbi Steinbach:

"The *American Council for Judaism* has been lobbying against Israel among the delegates to the Republican and Democratic conventions.

"This contemptible action by the American Council must be branded for what it is — a treacherous stab in the back. It is a vile and underhanded attack which fits the pattern of an anti-Semitic mentality . . . The rabid anti-Zionists in the Council could not be denied the right to espouse their own peculiar ideology, even though their propaganda was not infrequently reminiscent of harangues typical of certain anti-Semites . . . These would-be destroyers will not prevail. Their treachery will stamp them for what they are — enemies of the Jewish people."

This frenzied and irrational editorial not only indicates the fanaticism of the Zionists toward their critics but points up the difficulties encountered by patriotic American Jews in their efforts to present an opposition viewpoint.

Jewish Agency for Palestine

This international Jewish organization is a foreign body, registered as such with the Department of Justice in Washington, under the *Foreign Agents Registration Act.*

Dr. Nahum Goldmann is the chairman of the American Section of the *Jewish Agency for Palestine.*

While the *Jewish Agency for Palestine* was originally a creation of the *World Zionist Organization* it is now an agent of the Israeli government.

Dr. Nahum Goldmann sums up the Agency's position and perhaps the views of the government of Israel in the following statement:

"It will become more difficult to fight in behalf of Israel's political demands when these demands do not conform with the policy of the states of which Jews are citizens . . . For once there is a (Zionist) state, clashes inevitably arise with the needs and demands of other countries to which Jews owe loyalty. The problem of double loyalty cannot be lightly dismissed merely by saying that it does not exist."

Jewish Nationalism

While organized Jewry may be international in its operations, it is, for the greater part, extremely nationalistic in its program for the Jews. Since the establishment of the Jewish State of Israel this nationalism has become more and more intensely aggressive. In one of the most successful Fifth Column operations in the history of the world, the Jews, after progressively disposssessing an entire people of their homes and farms, exemplify a chauvinism that has never been equalled. This fanatical nationalism not only permeates the masses of foreigners who now call themselves the citizens of Israel, but is extended to foreigners who have never set eyes on Palestine. Few, if any, can prove that a remote ancestor ever actually trod the soil of Palestine.

Ben-Gurion and authorative Zionists imply a distinction with but little difference between the *"State of Israel"* and the ***"Jewish Nation"***. The difference is interpreted as *secular* and not ***religious.*** Mr. Berl Locker, chairman of the Executive of the ***Jewish Agency for Palestine,*** makes this quite clear in the following (***Jewish Agency Digest,*** December 22, 1950):

"They (American Jews) were not doing enough, and the idea had to be removed once and for all that their aid to Israel was being a work of charity, guided only by humanitarian motives. American Jewry had to realize that where the consolidation of the *Yishuv* and the Ingathering of the Exiles were concerned, the whole of the Jewish People shared the historical responsibility. There was no possibility of our imposing any disciplinary measures on American Jewry, but they of their own accord should regard themselves as citizens of Israel from the point of view or responsibility for the common historical tasks that face both them and the *Yishuv.*"

Israeli Foreign Minister Moshe Sharett (Shertok) casting Israel's vote with the Soviet Union against the United States in the United Nations declared his vote not only represented the view-point of Israel but the view-point of the Jews throughout the world. So far as the record discloses only Lessing J. Rosenwald, President of the *American Council for Judaism,* voiced protest to the Foreign Minister's statement.

The Lexington, Ky. *Leader,* on November 15, 1951, (reproduced in *Council News,* official publication of the *American Council for Judaism*) concluded an editorial on Israeli's Foreign Minister by saying: "It was the hateful doctrine of Hitler that there was an 'international Jewry' whose members were not loyal to the countries of which they were nationals. Mr. Sharett comes dangerously close to affirming a similar doctrine."

Zionist Organization of America

The *Zionist Organization of America* was founded in 1897. Its purposes followed the *World Zionist Organization.* It maintains a Palestine Bureau, the *American Zionist Fund* and a *Unity Committee.* It engages in propaganda projects in education, radio and films. It maintains a Hebrew University scholarship. Its president, Dr. Emanuel Neumann, testified before the United Nations hearings in 1947 as a representative of the "Jewish people." Its publications include *"The New Palestine", "Dos Yiddishe Folk",* and the *"Palestine Yearbook".* Its membership is around a quarter of a million.

Rabbi Irving Miller is ZOA's 1952 President.

The *Zionist Organization of America* and the *American Labor Zionist Organization* appear divided on the question of dictating Israeli governmental policies. The *American Labor Zionist Organization* is headed by Rabbi James G. Heller. The *Pioneer Women,* arm of the Zionist labor group, numbers 40,000 members. The organization raised $1,400,000 for working women's institutions in Israel in 1951-52.

Rabbi Heller, when elected president of the *American Zionist Labor Organization,* called for an "intensified and broader *chalutziut* movement" to spur settlement of young American Jews in Israel. "Young Jews," said Rabbi Heller, "inspired, not by hope of gain, but by the loftiest idealism" would be found throughout the country who would be willing to settle in Israel.

Zionists at the Republican Convention

Although it was generally understood by the members of the platform committee, before the Republican 1952 Convention opened in Chicago, that there would be no specific reference to any country, the Zionist organizations were successful in securing the adoption of a plank on Israel. It reads as follows:

"The Republican Party has consistently advocated a national homeland for the Jewish people since a Republican Congress declared in support of that objective 30 years ago. In providing a sanctuary for the Jewish people rendered homeless by persecution, the State of Israel appeals to our deepest humanitarian instincts and arouses our strong commendation..

"We shall continue our friendly interest in this constructive and inspiring undertaking. We shall put our influence at the service of the peace between Israel and the Arab states and we shall cooperate to bring economic and social stability to that area."

There was strong opposition at the Convention against the Truman Administration policy in the Near East and some twinge of conscience concerning the United States' treatment of the Arabs of Palestine. Pressures developed sentiment among the members of the foreign relations sub-committee for an "objective review" of the Truman policy on Israel with emphasis on its attendant alienation of the Arab states from the United States. Some members advocated a plank favoring the cause of the Arabs. I. F. Kenen, of the *American Zionist Council,* Congressman Jacob K. Javits, and others opposed the contentions of the representatives of the *American Council for Judaism.*

The first draft on Israel by the sub-committee was considered "undesirable" because of its "faint and unenthusiastic wording". Senator Irving M. Ives of New York demanded a strong statement commending Israel's refugee resettlement program. He was reinforced by Senator Richard M. Nixon of California; former Senator Wayland Brooks of Illinois, and sub-committee chairman Senator Eugene Millikan of Colorado.

After a "closed door" session the subcommittee agreed upon the plank which was ultimately adopted.

Milton Friedman, in the *Jewish Examiner* for July 18, 1952 commented: "From a convention which was at first indifferent, or at least lukewarm, this resolution represented a Zionist victory . . . The plank gave American Zionists a basis on which they may ask and rightfully expect aid for Israel should a Republican administration be elected. It was an uphill battle, won by the determination of a few staunch friends of Israel who utilized the accomplishments of the state as arguments in favor of the mutual value of the advancement of American-Israel friendship. Development at Chicago indicated a strong pro-Zionist sentiment on the part of many Republican Congressmen . . ."

All of which, of course, demonstrates the strong political pressure of the Zionists of America on politicians. Bartering support to a foreign nation for political purposes, both major parties have shown their willingness to brush aside considerations of equity and justice and an eagerness to pander to the votes of an alien minority which is more concerned with a foreign country than with the country of their birth or residence.

The Arabs and the United States

The Zionists have created a feeling of deep bitterness in the Arab world against the United States, thus destroying the cordial relations that had been established for over a hundred years. The support given by the United States and the Western Christian countries to the Zionists in their subtle Fifth Column conquest of Palestine has endangered the future of Christianity in the Arab countries.

Al-Misry, a *Wafdist* daily newspaper published in Cairo, Egypt, expressing Arab sentiment, July 1, 1946, indicates the basis of resentment that has grown in bitterness since it was written. "In the U.S.A. there is a Jewish colony," says *Al-Misry.* "In the political field, they have made themselves a power . . . they can bring their influence to bear on the White House . . . the American President surrounded by such men as Rabbi Wise, Baruch and Morganthau, Zionism has won the President to its side . . . is irretrievably in its grip . . . Arabs have lost hope in the fairness of America's president, her Senate, her Congress, and her Press . . ."

Hitler and the Zionists

There is an amazing similarity in Nazi and Zionist totalitarian concepts, — paradoxical as this statement may appear when first considered. The identifying principles are apparent in the Jewish nationalist literature and in the concept of a "Jewish people." The racial "superiority" theory is identical. There is no difference between the frenzied Israeli "ingathering of the exiles" and the ingathering to the Third Reich of Hitler's Aryan blood-brothers. The treatment of the Arabs by the Jews of Palestine and, subsequently, by the Israeli government, fully parallels the Nazi treatment of the Jews, except as to scale and scope, — and *power*. Requisition of Arab property, even from the Arabs who remained in Israel, continues, while the disparagement of wages paid Arabs and Jews for the same kind of work is the common practice. Social injustices and Jewish race and religious superiority are being written into Israeli law by the ***Knesset,*** reversing in every respect the Zionist propaganda for Gentile consumption in Christian countries.

In the United States the Zionists, through their multitudinous agencies, resort to character assassination, slander, intimidation, economic boycott and economic pressures for the control of public information and communication, the press and public officials. Candidates for public office are quizzed for their stand on Israel and immediately smeared as "anti-Semites" when their answers are unsatisfactory. Criticism of Zionist activities is always answered with the same paralyzing cry.

It must be held in mind that the Zionists do not include all American Jews in their movement. It must be remembered that many patriotic American Jews look with abhorrance upon the un-American activities of American Zionists and their agencies; that they resent the Zionist movement with fully as much vigor as any other American — and, perhaps with a better knowledge of the subject. In a sense these patriotic American Jews have reason to resent these activities more than Gentile Americans because they are unwittingly involved. Willing to join in a spiritual brotherhood with world Judaism, they insist on individual emancipation and the right to be loyal citizens in the country of their birth or adoption.

Rabbi Elmer Berger sums up the situation with these words:–

"I am convinced," he says, "that there are two ideological groups among Americans of Jewish faith. There are those who favor this secularized 'Jewish peoplehood'. They have so manipulated that they now have *their* kind of Judaism and *their* kind of philanthropy. And we know *their* future plans for a completely collectivized minority of Jews in the United States.

"And there are also those who, evaluating 'Jewish peoplehood' in theologically different ways, are nevertheless joined in determination that this secularized, authoritarian interpretation born in the tribal nationalisms of Eastern Europe and now taking the form of pan-Israelism, is something completely abhorrent, objectionable and unacceptable.

"Between them and us is a chasm as wide apart as the poles. Our Judaism is different. Our philanthropy is different. Our ethics are different. Our mentality is different. We live in a world that is different in every way from the obvious externals to the subtle, indefinable, elusive differences in our innermost souls."

II

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

The *Anti-Defamation League of B'Nai B'Rith* is referred to in many quarters as *"the Jewish Gestapo."* While it is obvious that its activities are concerned with spying and snooping;— ferreting out "anti-semitism", — it is unfair to label it "Jewish."

Very few American Jews know much about the actual operations of the *Anti-Defamation League.* Its leaders, both on the national and local levels, maintain a double policy in public relations. The picture presented to *B'Nai B'Rith* membership is different from the picture held up to the general public.

It is quite obvious to anyone with knowledge of the facts that the ADL is the creature of the ambitious clique that controls it. There is a report that certain executives in some of the *B'Nai B'Rith* Lodges are presently making an attempt to disassociate their organizations from the ADL, and that the ADL bureaucracy is threatening to leave the *National Community Relations Advisory Council* rather than consent to a reduction of its area of operation. (Since the foregoing was written, both the *Anti-Defamation League* and the *American Jewish Committee* have withdrawn from the *National Community Relations Advisory Council.)*

While the ADL bureaucracy emphasizes its Jewish character for defensive purposes it does not speak for American Jews. The political nature of its work is not revealed to the average Jewish contributor, and its activities in this field are carefully concealed from American Jewry and the general public under either ethnic or religious cloaks.

Therefore the *Anti-Defamation League* may be properly termed a *"private Gestapo."*

The word "Jew" is used loosely by Jews and Gentiles alike. There are those who attach a religious connotation to the term. Most dictionaries define "Jew" as a member of the Hebraic division of the Semitic race; a Hebrew; an Israelite. The word comes from Judah, meaning the son of Jacob and originally was used to indicate a member of the tribe, or the Kingdom of Judah. It is also used to indicate the adherents of the religion of Judaism.

It is apparent that most Gentiles use the term in its ethnic, rather than in its religious sense, as, indeed, do many Jews. Communists are, of course, atheists and oppose Judaism as they oppose Christianity and other religions. When a Communist refers to himself as a "Jew" it is clear that he is referring to his Hebraic origin rather than to the faith of Judaism.

Anti-Semitism

The term "Jew", then, as popularly used has no relationship to religious faith, and the term "anti-Semitism" carries no connotation of religious hatred or persecution.

The word "Semite" originally meant one of the people believed to be descended from Shem, the son of Noah. Today the term includes the Arabs, the Akkadians of ancient Babylonia; the Assyrians; the Canaanites (including the Amorites, Moabites, Edomites, Ammonites, and Phoenicians); the various Aramaean tribes (including Hebrews); and a considerable portion of the population of Ethiopia. An "anti-Semite", therefore, is one who is opposed to the Semites.

Before the French Revolution anti-Semitism had its basis in religious hatred against European Jewry. Because the Jews were restricted to unpopular trades, such as usury, the sentiment also had an economic undercurrent. Since the dawn of the Eighteenth Century, however, anti-Semitism cannot be said to have its roots in either religion or economics as such.

Prior to 1930 the term "anti-Semite" was almost unknown to the average American. Not one in 10,000 would have been able to define it. In school, on the job — the American Jew was a fellow whom you liked or disliked in the same way that you liked or disliked Pat or Tony. Like every other person you grew up with, the Jews were just Americans. They had their faults, their prejudices and their virtues. Like Pat and Tony they were sometimes obnoxious, petty and disagreeable, but more often, like Pat and Tony, they were pleasant, kind and friendly.

The average American Jew is much the same today as he always was. Left to himself he integrates into the American pattern. Unlike Pat and Tony, however, the American Jew has the memory of centuries of persecution and discrimination of his race in his thinking. Unlike Pat and Tony he is indoctrinated with a racial superiority complex and a sense of international brotherhood with Jews everywhere. The horrible treatment of the Jews in Germany under Hitler is fresh in his mind. But he would be content to be simply an American if the clever men of his race would let him.

His fears and his complexes are exploited by the bureaucracies that control and direct the net-work of organizations set up in his name and ostensibly for his protection. The laws of America are not sufficient, he is told. There must be a multitude of committees and councils — a vast interlocking series of organizations that will work for his interest alone.

The *Anti-Defamation League* is one of the most aggressive of these Jewish agencies. Through its exploitation methods in its appeals for funds many American Jews have become obsessed with the idea that all non-Jews are either consciously and actively anti-Semitic or passively and potentially anti-Semitic. The scare-propaganda of the ADL has created a persecution complex in the collective Jewish mind. Confidential material mailed to American Jews by organizations appealing for funds is marked *"to be destroyed* after reading" — thus creating an atmosphere of terrifying secrecy and pending doom; the futility of appealing to the ordinary governmental agencies, and effectually cutting the Jew off from his American fellows.

This technique tends to build the ADL into the *"only"* champion of the Jew; the *"only"* power that stands guard between the Jews and the "Fascist" Gentile anti-Semites. On the other hand the ADL and other Jewish organizations picture the Jews as the paragons of all virtue while the Gentiles are cast in the role of persecutors and villians; — the sum total of all that is evil, vicious and mean.

"It is currently estimated," declares a spokesman for the *Joint Jewish Appeal,* "that 25% — or more than 20 million Americans — have an already rooted prejudice against their fellow citizens. Fourteen independent polls, conducted by impartial research organizations — reveal that, out of every four adults questioned, at least one has been infected with anti-Semitism . . . *one is opposed to anti-Semitism* . . . while a third . . . and a fourth are, as yet, undecided."

Thus 75 percent of the adult population, according to this statement, is either actively or potentially anti-Semitic. The one in four or 25 percent opposed to anti-Semitism, — and this group must necessarily include the American Jewish population—indicates that nearly every adult Gentile American—including American Negroes—are actively or passively anti-Semitic. Whether the Jewish organizations behind the *Jewish Appeal* intended to convey this impression is probably irrelevant, but the conclusion is inescapable.

If the statistics quoted are true, the ADL and its sponsoring *B'Nai B'Rith* Lodges should engage in some soul-searching. Either the universal anti-Semitism indicated is deserved or the ADL and similar organizations are doing a thoroughly miserable job in public relations.

It is obvious to any student of the problem that the latter is the case.

Jewish Exploitation of Jews

Under date of July 7, 1952, A. E. Kraus and Paul L. Rolston, on the letterhead of the *United Jewish Welfare Fund,* addressed a mimeographed letter to Jewish insurance underwriters.

Paul L. Rolston is the Chairman, and Arthur E. Kraus associate Chairman of the Insurance Division of the *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council.*

The letter follows:

"Dear Fellow-Underwriter:

"May I apologize for our failure to contact you personally relative to your contribution to the *United Jewish Welfare Fund?* I know you will understand because we, like you, have a living to make.

"Although the worthiness and the need of this cause need no amplifying, let me give you one example — the attached is a true and shocking story. It touches everyone of us, whether we are in Life, Casualty or any other type of insurance business. The anti-Semites who publish the dangerous filth described herein are well-financed. They have no trouble raising funds. But the source of funds to combat them — your *United Jewish Welfare Fund* — finds it much harder to get support.

"We are critically behind schedule in meeting this year's minimum quota, not only to combat anti-semitism, but to support such other agencies as: taking care of the Jewish needs of men and women in uniform; supporting over 30 of our local agencies; saving lives of Jews in Israel, Europe and the Moslem World.

"Will you do your part? At this writing your contribution has not been received. I join with your colleagues in the Insurance Division in urging that you read the attached folder, then *promptly* make your gift to the *United Jewish Welfare Fund* — and make it generous enough to enable us to conquer the hate that threatens us all.

"Your pledge card is enclosed. Sign it for the maximum amount, keeping in mind that you may pay your contribution in monthly or quarterly installments. Please take care of this matter today so that we may all go back to the business of selling insurance."

Enclosed with the letter is an expensive — and alarming — five-page folder. In red and white ominous lettering against a black background is the legend *"Violence against the Jew."* Superimposed over a mass of wriggling arrow-pointed white lines is a red curling, snake-like figure. The overall effect is designed to be frightening. The recipient of the folder is led to believe that the drawing is the work of some sinister, blood-thirsty anti-Semite rather than the proaganda "art-work" of the *United Jewish Welfare Fund.*

Reproduced throughout the folder are the title pages of a number of booklets dealing with Jewish questions. *Not a single title page reproduced indicates violence against the Jews.* The overall effect of the folder, however, conveys the terrifying idea that all Jews are in deadly peril.

The second page of the folder warns: *"Make No Mistake: on every side there is DANGER to our homes and families."* The word *"danger"* is in inch-high, blood-red quivering letters.

Under the name of Leslie G. Cramer, Chairman of the *United Jewish Welfare Fund,* is a further warning and appeal for "generous" contributions. "Read this evidence of an organized and terrible threat to America," declares Mr. Cramer, "and to the cherished freedoms enjoyed by yourself and those you love."

Stamped across the center page of the folder is the admonition: "CONFIDENTIAL. Please destroy after reading."

On another page, in black and red lettering, is the following: "Today — and every day — the vicious peddlers of *anti-Semitism* are active and . . . ONLY YOU . . . CAN STOP THEM!" The word "anti-Semitism" is underscored with a blood-red smear.

The last page of the folder informs the reader: "These Agencies work day and night for you — for all America — to quell the hate-mongers."

Following are listed the *American-Jewish Committee,* the *Anti-Defamation League of B'Nai B'Rith,* the *American-Jewish Congress,* the *Jewish Labor Committee,* and the *Jewish War Veterans.*

The psychological reaction to this sort of propaganda is obvious. The average uninformed American Jew is immediately confronted with visions of pogroms and mob violence; — terrorized by the thought that the ordinary protections of government will be denied him; — that only the Jewish agencies stand between him and doom!

It is this technique of exploitation of the American Jew that is creating anti-Semitism in America.

The Troublemakers

Benjamin R. Epstein is the National Director of the *Anti-Defamation League of B'Nai B'Rith.* Arnold Forster is general counsel. The policies of the organization are made by these men.

It is apparent from even a cursory study of the ADL and its methods that Epstein and Forster, together with a handful of professional Jews, constitute a self-perpetuating dictatorial bureaucracy, more powerful than the sponsoring *B'Nai B'Rith* Lodges.

The vast spy network is allegedly under the direction of Arnold Forster.

Forster and Epstein have recently published a new book on anti-Semitism, *"The Troublemakers"* (Doubleday & Company, Inc., Garden City, N. Y., $3.50). Skimming rapidly through the pages an impartial reader comes to the conclusion that the authors must have had themselves in mind when they came up with the title for the book. It would appear that the contributors to Mr. Forster's 1951 budget of allegedly one million, eight hundred thousand ($1,800,000.00) dollars had a right to expect a little more for their money than they recieve in *"The Troublemakers."* If the authors intend to scare American Jewry into greater contributions and larger annual budgets for Mr. Forster, the book is understandable. If the authors had any intention whatever to ameliorate racial intolerance and anti-Semitism in the United States, then their effort must be marked zero-minus, — and the book is incomprehensible.

The *Anti-Defamation League of B'Nai B'Rith* maintains regional offices in New York; Chicago; Columbus, Ohio; Miami, Florida; Boston, Mass.; Portland, Oregon; San Francisco; Atlanta, Georgia; Los Angeles; Denver, Colo.; Washington, D.C.; Seattle, Washington; Milwaukee, Wis.; Indianapolis, Indiana; Kansas City, Mo.; and Houston, Texas.

Arnold Forster, in addition to acting as general counsel for the organization, is also designated as National Civil Rights Director. In 1947 the Civil Rights Committee of the ADL consisted of the following: Jacob Grumet, Chairman, New York; Hon. David A. Rose, Vice-Chairman, Boston, Mass.; Leo Abrams, Chicago, Ill.; Alan Altheimer, Chicago, Ill; Joseph Cohen, Kansas City, Kan.; Hon. Martin M. Frank, Bronx, N. Y.; Lester Gutterman, New York City; John Horwitz, Oklahoma City, Okla.; Frank Kaplan, Pittsburgh, Pa.; Samuel Kramer, New York; Charles W. Morris, Louisville, Ky; Bernard Nath, Chicago, Ill.; Louis A.

Novins, New York City; A. N. Pritzker, Chicago, Ill.; and Benjamin Samuels of Chicago, Ill.

In addition to Forster and Epstein the National Commission of the organization (1947) included: Hon. Meier Steinbrink, Chairman; Harold Lachman and Max J. Schneider, Vice-Chairmen; Richard E. Gutstadt, Executive Vice-Chaiman; Barney Balaban, Phillip W. Haberman, Hon. Herbert H. Lehman, honorary Vice-Chairmen; A. C. Horn, honorary Treasurer; and Jacob Alson, Treasurer. J. Harold Saks is designated "Community Service Director," while Frank N. Trager is National Program Director. I. B. Benjamin of Los Angeles, was a member of the National Commission in 1947.

Founder of the ADL

Sigmund Livingston is credited with founding the *Anti-Defamation League*. For better than thirty years he acted as national chairman. An Illinois lawyer, he appears to have approached some of the problems of anti-Semitism constructively, attacking the myths and libels against the Jewish people with facts and reason.

The *Anti-Defamation League* was incorporated into the *B'Nai B'Rith* shortly after its founding.

Sigmund Livingston attacked anti-Semitism almost wholly from the religious point of view. Although this basis for anti-Semitism became negligible after the French Revolution, Mr. Livingston succeeded in dissipating many of the fragmentary myths that tended to persist. In his approach to and disposal of other facets of the problem, however, he lost much of his objectivity and judicial appraisement. Avowedly a partisan, as far as the subject matter was concerned, he became almost fanatically so when dealing with factual questions. The organization he founded is living proof of this statement.

His approach to the *"Protocols of the Elders of Zion"* as a literary forgery does not, in any sense, dispose of the context of the document. Although Henry Ford apologized to Jewry for the publication of the *"Protocols"* in *The Dearborn Independent* in a letter addressed to Louis Marshall of the *American Jewish Committee* in 1927, the apology did not wipe out his statement published in *The New York World* of February 17, 1921. In this article Mr. Ford was quoted as saying:

"The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now."

Sigmund Livingston disposes of the *main question* — the context of the *"Protocols"* — with the following:

"Others may base their antagonism upon their belief in the absurd charge that the Jews are part of an international conspiracy, as outlined in the infamous 'Protocols.' This charge has been the 'leader' of all the merchandise of hate offered by the anti-Semitic propagandists. The folly of this charge must be apparent to anyone who seriously investigates it. The 'Protocols,' the foundation for this anti-Semitic charge, as has already been shown, are a fraudulent invention. Even a superficial view of world Jewry should convince anyone that there is no truth at all in this charge. The Jews have no recognized organization or world affairs. They have not even a chief rabbi. They have no bishops, no archbishops, no pope, or any other office of comparable dignity o˜ power. Jewry is divided as much as Christendom, if not more. The Orthodox and the Reformed faiths are as far apart as are the Catholic and Protestant division of Christianity. Even on the question of nationalism they have no real unity, for there are Zionists, non-Zionists and anti-Zionists. Furthermore, the numerical strength of the Jews compared to the population of either Europe, America or the world is inconsequential. The story of a Jewish 'world conspiracy' to overthrow existing governments is one of the greatest hoaxes over perpetuated."

The fallacy of Mr. Livingston's reasoning in this statement is quite apparent. In the first place he *assumes* that one form of anti-Semitism is the result of an imagined "Jewish international conspiracy"; — that all Jews are allegedly involved and, therefore, hated. This premise is simply not true. There is no general hatred of the Russian people because Stalin and his Politburo contemplate the conquest of the world. Conspiracies are never made by an entire people; they are always made by a few leaders.

This argument does not dispose of the context of the "*Protocols.*"

Nor does the statement that the "*Protocols*" are a "fraudulent invention", together with the proffered proof, cancel out their contents.

The averment that "the Jews have no recognized organization or world affairs" was not a true statement when Mr. Livingston wrote it unless the use of the world "recognized" was deliberate. It is not true today.

The assumed premise that anti-Semitism is founded in *religious feeling* is the basis of a major portion of Mr. Livingston's reasoning and this premise, as we have seen, is false. Therefore the fact that the Jews do not have a chief rabbi, bishops, archbishops or a pope, proves nothing.

The final disposition of "the question of nationalism" is particularly injudicious and borders on argumentative trickery. Again Mr. Livingston lays down the false premise that a "Jewish conspiracy" involves *all* Jews, and then quite logically "explodes" the fallacy he, himself, has created.

No person in possession of the ordinary faculties of reasoning would condemn an entire people, either as an ethnic group or as a religious sect, for the actions or utterances of some of its members. It is obvious that a plan by a few Irishmen for the subjugation of the world is not a conspiracy by all the Irish people, — even though the conspirators might base their plans on Irish psychological, ethnic and religious reactions. The guilt of the handful of conspirators is not disproved by arguing that no "Irish conspiracy" could possibly have existed because the Irish are divided by religious faiths and are numerically weak "compared to the population of either Europe, America or the world."

The real question involved in any document is the truth or falsity of the contents. Whether the author was John Doe or someone else, is of little moment in the final analysis. It isn't like a facsmile of John Doe's signature on a check, — where it is the signature that counts. It is merely a question of fact or fiction.

The real issue involved in the "Protocols" is unanswered by Mr. Livingston. The real question is whether or not a hand full of Jews have an organized world system; whether or not a self-appointed Jewish bureaucracy, using world Jewry as its pawn, seeks world domination.

The B'Nai B'Rith

The *B'Nai B'Rith* is the oldest and largest Jewish membership organization in the United States. It was founded in New York in 1843. In 1939 it had 85,000 members in 520 lodges in the United States and Canada, besides 40,000 women and girls in 300 auxiliaries. Today (though statistics are lacking) it is reported that *B'Nai B'Rith* membership in the United States exceeds 300,000. In 1882 it organized internationally. By 1930 there were *B'Nai B'Rith* lodges in forty countries. During the early thirties the lodges in Germany, Austria, Danzig, Czechoslovakia, Brazil, Rumania, Poland, Turkey and Algeria were liquidated or otherwise forced into inactivity by governmental action. There are lodges now in more than twenty foreign countries.

The *B'Nai B'Rith* sponsors the *Hillel Foundation* at many American Universities; the *Aleph Zadik Aleph,* junior *B'Nai B'Rith* for non-college youth; a *Vocational Guidance Bureau* to further the occupational redistribution of Jews, and the *Anti-Defamation League.*

In 1859 American Jews established the *Board of Delegates of American Israelites,* a protective agency against discrimination. This organization was succeeded by the *Board of Delegates of Civil and Religious Rights* in 1878. The *B'Nai B'Rith* interested itself in this organization and aided it in its objectives and undertakings.

In 1906 the *American Jewish Committee* came into existence. This group is said to reflect the more conservative point of view of American Jewry.

The *American Jewish Congress* was launched in 1922. It became the spokesman of the Zionist organizations and purports to express the viewpoint of middle class metropolitan American Jews. It is alleged to be the proponent of "a more democratic American-Jewish life" — whatever is meant by this phrase. It is an affiliate of the *World Jewish Congress.*

The *Jewish Labor Committee* was born in 1924. It was designed to represent organized American Jewish labor.

In 1938 the foregoing organizations united with the *B'Nai B'Rith* to form a *General Jewish Council.* The chief purpose of the Council was to create unity and uniformity of policy and action among the several affiliated organizations. The *American Jewish Conference* was a 1943 development for the same purpose. The *National Community Relations Advisory Council* serves the same objective.

The *National Jewish Welfare Board* was founded in 1917 and is authorized by the United States government to serve the religious, welfare and moral needs of Jews in the U.S. armed forces and Veterans administration hospitals. In 1951 it created new local armed services committees; recruited 75 Jewish chaplains; served 135,000 men in the U.S. and overseas; and helped in the reorganization of the United Service organizations (U.S.O.) taking responsibility for 25 clubs. The membership in 1951 included 331 Jewish community centers and Young Men's Hebrew associations with 502,000 members and 40 national affiliated organizations.

Jacob R. Marcus, Encyclopedia Britannica expert on the subject, declares American Jewry "is highly organized." He estimated (1947) that the Jews of the United States spend at least one hundred million ($100,000,000) dollars a year to maintain their various agencies. "If every branch of every lodge were to be included," says Mr. Marcus, "there would be at least 25,000 individual clubs, societies, groups and synagogues in the United States."

"I have an abiding faith," declared Sigmund Livingston, "that religious prejudice and mass hatred will be vanquished, in time, by reason and truth."

It is the considered opinion of most students of the subject that religious prejudice *has* disappeared as a basis for mass hatreds. Here and there isolated individuals and groups of individuals indicate an unreasoning hatred for the persons of other faiths, and the Jews are not excluded from this category. Anti-Semitism does still exist and it is apparently increasing and expanding but it is not based upon dislike of Judaism. It appears to be confined to Zionists and to have its roots in opposition to Jewish organizational and political activities. It does not appear to extend to the Jewish people as individuals but is directed at the bureaucracy that controls and directs the amazing network of Jewish organizations.

Arnold Forster and Benjamin R. Epstein of the *Anti-Defamation League of B'Nai B'Rith* answer Livingston's fervent prayers with *"The Troublemakers"*, nearly forty years later.

Under the white searching light of reason and truth the fog of bigotry, intolerance and hatred melt away.

Under the direction of Epstein and Forster anti-Semitism appears to be on the upgrade.

As a matter of fact anti-Semitism is the ADL's stock-in-trade. Should it wither and die the ADL brass would be out of business, — and Epstein and Forster, *et al* would be out of jobs.

Livingston's purpose appears to have been constructive; building good will and friendly relations between Jew and Gentile; the puncturing of anti-Jewish myths and libels; — the application of reason and truth to the dark places of ignorance and prejudice. Although he could not escape his own prejudices concerning Gentiles, he did what he could to enlighten them as to their prejudices against the Jews. While the organization was a psychological mistake in the field of race relations it appears to have been sincere.

The ADL's present policy is far afield from Livingston's laudable objectives. It now hurls anti-Semitism in political campaigns and links candidates, marked for destruction, with the boogy-men it dramatizes in its publications.

Whatever Mr. Livingston's plans were for the *Anti-Defamation League of B'Nai B'Rith* the fact remains that it has become the world's most powerful gestapo; the brain center of a vast spy network and the intelligence unit of a myriad of Jewish organizations. Ostensibly this intelligence center only concerns itself with "anti-Semitism". The thousands of nerve-fibres connecting the center with Gentile activities throughout the world appear to be stimulated only by the catch-phrases of anti-Semitism.

But there are those who say that the organization serves other and more sinister purposes.

Certainly its activities are not curbing anti-Semitism.

Inside the Anti-Defamation League

Beyond the double doors of the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* is a single door. On it is lettered: "FACT FINDING, LEGAL AND INVESTIGATIVE DIVISIONS."

Shall we enter?

"We are unwilling to guess about anti-Semitism," an ADL spokesman tells us. "These offices have long maintained a close watch on the activities of Democracy's bigoted enemies."

In spite of the double-talk involved in the use of the term "Democracy" we understand what the spokesman is saying.

Our glance follows banks of filing cabinets and, for a moment, we believe we are in the Record Department of the *Federal Bureau of Investigation* in Washington, D. C. Clerks are busy at the cabinets, sorting and filing papers.

Our ADL spokesman is very frank and informative about the entire operation, although we find that we must occasionally interpret his propaganda double-talk in order to understand clearly. We are curious to examine some of the papers and cards contained in the banks of cabinets, but we are not afforded the opportunity. We are told that "carefully and painstakingly documented evidence" is piling up in these files.

"What does it tend to prove?" we inquire innocently.

"It proves that the amazing parallel between the Nazi climb to power in Germany and the present-day tactics of the enemies of human rights within our own borders can no longer be denied!" declares our guide.

His vehemence and emotionalism mark his sincerity. He apparently is a victim of his own propaganda. We know that he is talking about himself.

What is done with all the information on anti-Semitism contained in the ADL's banks of filing cabinets?

We are shown a roomful of girls pounding away at typewriters. Automatic teletype tickers beat a machine-gun racket. Linotype machines pour out molded lines of metal words and phrases. We learn that the printing presses are disgorging tons of newsprint while hundreds of thousands of propaganda books roll through automatic binderies. Clerks and more clerks; busy telephone switchboards. Motion picture sets spring into action at the command of the brain center; Mitchell cameras swing into focus. Miles of film developing in laboratories. Newscasters and commentators at radio microphones; radio towers flashing the ADL's propaganda to the four quarters of the globe . . .

All this to off-set anti-Semitism, we are told.

"Ceaselessly, tirelessly," boasts our guide, "through one of the largest mass education and public relations programs ever attempted by private groups, the *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee* are engaged in an all-out determination . . ."

His voice is lost in the roar of the presses, the clatter of typewriters, linotype-machines and the automatic teletype tickers.

The Press

We enter a door marked "PRESS DIVISION, FEATURE SERVICES." A man is at a desk dictating to his secretary. He pays no attention to our presence.

"Release number 61," he dictates. "The following constitutes additional background material on . . ."

"What do the newspapers do with the material you feed them?" we ask.

"Information supplied to the newspapers reaches the public in the form of editorials," is the answer.

We pass on through a door marked: "PRESS DIVISION, PULP SECTION." We discover a large work table in the center of the room around which are several copy readers busily at work. The table is piled high with magazines, among which we see copies of *"Famous Western Stories"*, *"Ideal Love"* and *"Crack Detective Stories.'*

We are not sure whether the copy readers are searching the pages of the magazines for tell-tale indications of anti-Semitism or cataloguing the articles and stories planted by the ADL. We are informed, however, that the *"Pulp Magazine Section"* is charged with the responsibility of utilizing the pages of the pulps; planting stories and articles glamorizing the Jews. Our guide does not elaborate on how the job is done; whether or not the ADL articles and stories are ever returned with polite rejection slips.

"Pulp magazines," he declares with a note of finality, "—with their enormous circulation carry true stories of American-Jewish heroism in peace as well as in war."

What other handful of private individuals in the world's history has had such power at its fingertips? What private group of individuals can maintain *Fact-finding Divisions, Legal Divisions, Investigative Divisions, Press Divisions?* What other private organization can say with assurance that its propaganda reaches the public in the form of newspaper editorials; that it can utilize the pages of pulp magazines?

We are in another room.

"This is the 'COMIC BOOK SECTION'," we are told.

"Does the ADL plant propaganda in children's comic books?" we ask.

"Comic books," our guide replies, ignoring the form of the question," carry strips denouncing native fascists and their use of inter-group tension as a weapon against Democracy."

The phraseology is reminiscent of the *Daily People's World* and the *Daily Worker*. .*"Native fascists," "inter-group tension," "Democracy"*—brain-blinding slogans from the dialectical lexicon of Marx and Lenin.

We enter a studio through a door lettered "PRESS DIVISION, CARTOON SECTION." Men are working at drawing boards. Cartoons by Carl Rose and Eric Godall are prominently displayed on the walls.

"Cartoons are very useful," explains our guide, "Some are prepared by the nation's most popular artists and decorate the newspapers of the land—pointing the fingers of ridicule and scorn at bigotry and the purveyors of racial hatred."

Passing on down the corridor we come to a door marked "PRESS DIVISION, BOOKS," Our ADL spokesman tells us that the Book Section is charged with "exposing the fascist trick of using anti-Semitism in its 'divide and conquer' campaign." We are told that efforts of the Book Section are reaching America's bookshelves in ever-increasing numbers.

"The fact is," declares our guide, "that, today, a great percentage of all material prepared by the Press Division is done so at the request of publications previously serviced."

We observe some of the titles of the volumes that fill the book cases. *"They Got the Blame," "Out of the Many—One," "We Who Are America," "These Are Our Neighbors," "Living Together in Today's World," "Brothertown," "United We Grow," "Strong as The People", "This is Our Town", "These Are Our Friends", "Early American Life", "This is Our Heritage", "One God",* and *"Under Cover."*

We hurried along to the *"Research Division"* and into the *American Jewish Committee* library. We are told that we are in "an arsenal of information"; that the library contains over twenty-one thousand volumes, and "more than two million additional items dealing with Jewish problems and anti-Semitism in America."

"And what is done with all this information?" we ask.

"A special division channels this authenticated material to that group of men and women whose opinions are certain to have a deciding effect on America's future. . . ."

Mass Organizations

We are now before a door on which is lettered "VETERANS DIVISION."

"It is of vital importance," our guide is explaining, "that the American veteran—he who has already risked his life in the struggle against fascism—has come face to face with it and knows it for what it is—should be forewarned of the same danger at home . . . so that he will not have to risk his life again. The fight is being carried on in the *American Legion,* the *Veterans of Foreign Wars* and other large Veteran's organization."

No segment of American life seems to have been overlooked by the enterprising ADL and the *American Jewish Committee.*

We are now in the "LABOR RELATIONS DIVISION."

"This Division," our guide is saying, "works closely with both the C.I.O. and the A.F. of L. on a local as well as national scale, determined to prevent the promoters of inter-group tension from spreading their poison through these ranks."

We are beginning to understand something of the magnitude of the ADL's operations. We are beginning to appreciate its vast spy-network sprawling across the nation and throughout the world. Our imagination is staggered by its apparent control of the avenues of communications. We pause to remember that we are dealing with a *private* organization, financed by contributions wrung from American Jews;—American Jews cut off from the healthy intercourse of American life by the alarm-trumpets of fear and suspicion.

We remember the provocative phrases of our ADL spokesman: *"native fascists", "bigots", "racial hatred", "anti-Semites,"* etc., and we suddenly recall that He who loved all mankind said: *"These things I command you, that ye love one another."* (John XV, 17). We ponder the psychological reaction of one who is branded *"a native fascist"* and a *"bigot";* whether or not such a person is hardened in his bigotry or suddenly transformed into the quintessence of brotherly love. Robert Herrick paraphrased Ausonius (*ut ameris, ama*) when he declared that *"love begets love."* It would appear that the ADL is more motivated by Econchard Lebrun-Pindare's harsh admonition *"let us be brothers—or I'll cut your throat",* than the gentle command to *"love one another."*

Book Stifling

Our hurried visit to the *"Book"* section of the *"Press Division"* gave us little opportunity to examine the full scope of the work of this department. We were shown the propaganda product and told that such volumes as *"Under Cover," "They Got the Blame",* etc., were reaching America's bookshelves in ever-increasing numbers.

Nothing was said concerning "book burning" — that hysterical pastime of Herr Hitler and Comrade Stalin.

The ADL does not go in for book-burning as yet. Obviously, such bonfires contemplate a degree of force only found in lawlessness or in the hands of a dictator. Pending such direct and conclusive action—or perhaps we should say in lieu of such action—the ADL indulges in what it calls *"book stifling".* Applied to books displeasing to ADL bureaucracy the *"stifling"* method appears to be quite as effective as applying the torch;—perhaps more so, as it catches the books at the source, cutting off the channels of publicity and destroying retail markets.

"The Conquest of a Continent" by Madison Grant is a book in point — and it is undoubtedly illustrative of many others that

experienced the *"stifling"* method of the ADL. "The book was driven from the market," writes Mr. Franklin Hichborn. "Sales were not only restricted, they were stopped."

How was it done?

The following is a letter signed by Richard E. Gutstadt, Director-Secretary of the ADL, on the League's stationary, dated December 13, 1933 at Chicago:

"TO THE PUBLISHERS OF ANGLO-JEWISH PERIODICALS

"Gentlemen:

"Scribners & Sons have just published a book by Madison Grant entitled *'The Conquest of a Continent'*. It is extremely antagonistic to Jewish interests. Emphasized throughout is the 'Nordic superiority' theory, and the utter negation of any 'melting pot' philosophy with regard to America.

"Scribners, in a sales circular concerning the book, points to Herr Hitler as the man who has demonstrated the value of 'racial purity' in Germany. The author insists that American development depends upon the elimination of unassimilable alien masses in our midst. This book is considered by some as even more destructive than Hitler's *'Mein Kampf'*. Mr. Grant also avers that 'national problems are in the end racial problems.'

"We are interested in stifling the sale of this book. We believe that this can best be accomplished by refusing to be stampeded into giving it publicity. Every review or public criticism of a book of this charcter brings it to the attention of many who would otherwise know nothing of it. This results in added sales. The less discussion there is concerning it, the more sales resistance will be created.

"We therefore appeal to you to refrain from comment on this book, which will undoubtedly be brought to your attention sooner or later. It is our conviction that a general compliance with this request will sound warning to other publishing houses against engaging in this type of venture."

Mr. Franklin Hichborn, mentioned above, has written a very interesting analysis of this case. In reference to the "Nordic superiority theory" he says:

"There is a tendency among all peoples to regard themselves as superior. The American Indians were quite sure they were that. The Jews enjoy for themselves the same modest opinion. Mr. Samuel Untermeyer, outstanding among his people, was quite sure of it, and so expressed himself the very year that Madison Grant's *'Conquest of a Continent'* was supressed. Mr. Untermeyer proclaimed in speech and print that the Jews are the 'Aristocrats of the World'. (See Mr. Untermeyer's radio address published in the *New York Times* for August 7, 1933.)"

Commenting on the ADL's charge that Madison Grant's book was the "utter negation of any 'melting pot' philosophy with regard to America," Mr. Hichborn quotes from a foreward written by Dr. Paul Hutchinson to Rabbi Elmer Berger's book "*A Partisan History of Judaism*". Dr. Hutchinson, Editor of the *Christian Century,* after showing that American people expect their melting pot to melt, comments:

"In the light of this historic development — plain enough whether or not one regards it as justified or wise — I find it tragic to see so many of our Jewish citizens electing for an attempted separate existence within our American society. While they insist that the idea of a divided allegiance is as repugnant to them as to any of their neighbors, they nevertheless denounce the principle of cultural amalgamation. They proclaim that the focus of their emotional and spiritual longing is elsewhere, and they show themselves ready in the discharge of their duties as American citizens to subordinate all other considerations to the interests of a foreign nation. The very word 'assimilation' has become a reproach on their lips. *They insist that the melting pot must not be allowed to melt.*" (Emphasis on the concluding sentence supplied by Mr. Hichborn.)

We are not here concerned with the merits or demerits of books. We are presently interested in *how* the ADL operates.

Foreign Language Groups

"THE FOREIGN LANGUAGE DIVISION" of the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* concerns itself with translating ADL propaganda into foreign languages and planting articles in the foreign language press.

"In addition," explains our ADL spokesman and guide, "this division keeps a constant check on foreign language papers, representing some sixteen different languages. This check makes possible an accurate evaluation of trends of thought taken by this special group of America's citizens."

Radio

In the "RADIO DIVISION" we are told that "there is no single road to the American mind," and "that every road must be utilized". Consequently the *American Jewish Committee* and the *Anti-Defamation League* makes extensive use of radio. In 1946 an average of 216 individual radio stations broadcast ADL material daily. The average is alleged to have doubled since 1946.

"We reach all faiths,' declares our guide. "Programs like *'The Battle of the Warsaw Ghetto'*, starring Raymond Massey, and *'Behold the Jew'*, starring Aline McMahon reach millions of Americans . . . Where material prepared by this division has been judged pertinent, it has been sought for use by programs such as *'Kate Smith'*, *'We, The People'*, *'The Doctor Fights'*, *'Mr. District*

Attorney', 'Treasury Salute', 'Reunion, U.S.A.', and others enjoying the largest listening audience in the country!"

Christian Churches

"What about other religious denominations?" we ask. "Are you able to get to them?"

"More than 8,000 thoughtful men of God of many Christian sects and denominations, disquieted by the hostility stirred up against the Jews, have been able — through this channel — to get the facts for their congregations — ammunition to help in their part of the fight against race hatred. Prominent among the men of religion concerned by this problem, is forward looking Rev. William C. Kernan, of the *Institute of American Democracy.*"

Institute for American Democracy

"Just what is the *Institute for American Democracy?*" we inquire.

"The *Institute for American Democracy* sponsors hard-hitting Democratic propaganda, appearing on billboards from coast to coast. Stirred to enthusiasm by this program, civic leaders like the Hon. Maurice J. Tobin, Governor of Massachusetts, have backed it by personally presenting these democratic arguments to their communities. In the transportation systems of twenty-four cities sixteen thousand billboard messages are being displayed. Supplementing its billboard and car-card program, the IAD has produced a series of one-minute films — dramatizing its message, shown as part of the regular feature presentation in theatres patronized by people in all walks of life."

We had run across this organization in our studies (see *The Tenney Committee: The American Record*) and had learned that it was, like the *Institute for Democratic Education,* a "front" or subsidized organization of the *Anti-Defamation League of B'Nai B'Rith.* Our ADL friend would have liked us to believe that the two *Institutes* were independent of ADL control — just two organizations "cooperating fully in this vital battle against bigotry."

The Rev. William C. Kernan, we are told, headed up the "cooperating" *Institute for American Democracy.* We don't know very much about the Rev. Kernan except that a script writer for the *Joint Jewish Appeal* wrote a few lines for him. "It is no longer possible for *any* American," declares the script writer via Rev. Kernan, "regardless of race, color or creed, to sit idly by in the belief that the purveyors of racial hatreds and disunity do not mean them. Who attacks one minority group, attacks all groups. The public must be made to understand this!"

Page 1667 of Appendix IX of the Reports of the *House Committee on Un-American Activities* lists William C. Kernan as a member of the Executive Board of the *Council of United States Veterans, Inc.* His name appears, among others, on a letterhead of the organization marked *"Exhibit 1."*

Following Rev. Kernan's name (under the geographical designation "New Jersey) is *"Past Post Chaplain, A. L."* (*American Legion*).

"It should be noted," comments the *House Committee on Un-American Activities,* "that exhibit No. 1 which follows, a letter-head of the *Council of U. S. Veterans,* bears union label No. 412 . . . For the significance . . . see this report entitled *'Prompt Press'* (sec .187)".

Turning to page 1511 of Appendix IX under the title *'Prompt Press"* we find the following: "The bulk of the literature of the *Communist Party* is printed under union label 412 by the *Prompt Press* . . . Union label 412 appears on work done by the *New Union Press.* The latter is a dummy organization which uses the presses and other fixtures of the *Prompt Press.*"

What was the *Council of United States Veterans, Inc.?*

Says the *House Committee on Un-American Activities,* Appendix IX, page 1661f:

"The *Council of United States Veterans,* the latest form of Communist-controlled veterans' organization, has embodied in its statement of purpose (see certificate of incorporation, New York, March 22, 1937), aims which easily conform to those of the *Communist Party* and the *Workers Ex-Service-Men's League,* stream-lined in accordance with the Trojan horse policy adopted at the Seventh Congress of the *Communist International* in 1935."

After comparing a section of the organization's statement of purpose with a section of the Constitution of the *Communist Party of the United States* adopted May 27 to 31, 1948, the Committee goes on to say:

"The foregoing weasel-worded provisions did not prevent either the *Communist Party* or Gardner Jackson, the legislative representative of the *Council of U. S. Veterans* and sponsor of the *Washington Committee for Democratic Action,* from defending those who, in obedience to the line of the *Communist Party* after the signing of the Stalin-Hitler pact in August 1939, led devastating strikes in defense industries, opposed the national defense program, opposed investigation into subversive activities among Government employees by the Department of Justice and other agencies, and picketed the White House. Both the *Council of U. S. Veterans* and the *Workers Ex-Sericemen's League* provided in their statements of purpose for cooperation with international veterans' organizations like the *Internationale Des Anciens Combattants* and opposed any discrimination regarding membership toward Communists."

All of which goes to prove that the Rev. William C. Kernan apparently found himself in some pretty bad company. It does not prove that the Rev. Kernan was a Communist, a Communist fellow-traveller or even a Communist sympathizer. It may well be that the Rev. Kernan was only naive; that he was fooled; — that his good intentions and idealism were taken advantage of for purposes never revealed to him.

It may well be that his name was used without his consent.

And it may be possible that the ADL was pulling his leg when he was induced to head its dummy organization, the *Institute for American Democracy.*

"All of this must cost a lot of money," we observe. "Does the ADL subsidize the *Institute for American Democracy*?"

Our ADL guide ignores the question. He covers his failure to answer by launching into an account of a Chicago organization — "joined in the battle for unity."

Appreciate America

"It has a simple but all impressive title," he is saying. "It is called '*Appreciate America*'. It was founded by an ex-Marine Corps Major Paul H. Douglas — wounded at Peleliu and Okinawa fighting fascism abroad — non-profit making '*Appreciate America*' has plunged into the fight against fascism at home . . . Through this agency, to the steadily swelling arguments against bigotry have been added the civic-conscious voices of Hollywood stars whose faces are as familiar to most Americans as their own."

"What about this Chicago organization—*Appreciate America?*" we ask. "How is it financed? Is it part of the ADL set-up? Is it subsidized?"

"I want to tell you about another cooperating organization," continues our ADL spokesman, again disregarding our questions. "It is the *Institute for Democratic Education.* It is headed by . . ."

While waiting for our ADL spokesman to tell us about the *Institute for Democratic Education* — "another cooperating organization" — we are trying to recall what we knew about Paul H. Douglas, — the founder of *"Appreciate America."* Our ADL friend had only touched on the glamorous highlights of the Professor's career.

Then we remembered!

Professor Douglas had been connected in one way or another with quite a number of non-profit organizations. As a matter of fact we recalled that the professor seemed to have had a marked predilection for joining up with non-profit organizations. Through the years he was a member of the Executive Committee of the *American Committee for Democracy and Intellectual Freedom;* member of the National Advisory Board of the *American Friends* *of the Chinese People;* member of the Committee of the *American Friends of Spanish Democracy;* sponsor of *American Investors Union, Inc.;* member of a sponsoring committee for a dinner promoted by the *American Student Union* in 1937; member of the National Advisory Board of the *American Youth Congress*; member of the Arrangements Committee of the *Chicago Conference on Race Relations;* sponsor of the *National Emergency Conference;* member Board of Sponsors of the *National Emergency Conference for Democratic Rights;* and a member of the *Non-Partisan Committee for the Re-election of Congressman Vito Marcantonio.* (Dies Reports Appendix IX).

Many of the foregoing "non-profit organizations" are as unknown to the average American as is Professor Paul H. Douglas' "*Appreciate America.*" The following from Appendix IX of the Dies Reports on Un-American Activities are thumb-nail sketches:

"The *American Committee for Democracy and Intellectual Freedom* is a Communist front organization operating among College teachers and professors." (Page 323).

"*The American Friends of the Chinese People*: The word 'American' was added to the title in 1935 as a part of the general streamlining process during the Popular Front period. This organization faithfully reflected the current policies of the *Communist Party* on Chinese questions, on the general question of loyalty to the Soviet Union, and on the question of war in relation to America. . . ." (Page 1477).

"*American Friends of Spanish Democracy* . . . For a full discussion of the place of this organization among the Communist-front organizations, see Chapter entitled *Spanish Aid Committees.*" (Page 38 and page 1616f).

"*American Investors Union, Inc.,* was a Communist front organized under the aegis of *Consumers Union* . . . " (Page 386).

"*The American Student Union* was formed at a convention held at Columbus, Ohio, in December, 1935, and resulted from the merger of the *National Student League* (Communist) and the *Student League for Industrial Democracy* (Socialist) . . . The combined organization was under Communist control from its inception and followed the official objectives of the *Communist Party.*" (Page 514).

"*The American Youth Congress*—for a period of 7 years—from 1934 to 1941—was one of the most influential front organizations ever set up by the Communists in this country. The Communist control of the organization was so adroitly handled (at various periods during its life) that a large number of unusually prominent persons were drawn into the circle of its supporters. In the end, however, it was all but universally recognized that the Communists were in complete control." (Page 525.)

"The *Chicago Conference on Race Relations* had such well-known and publicly avowed leaders of the *Communist Party* among its sponsors as John Schmies, William Patterson, and Joe Weber. Interlocked through their personnel with the Chicago conference were such well-known Communist front organizations as the following: *National Negro Congress, League of Women Shoppers, American League for Peace and Democracy, International Workers Order, Workers Alliance,* and the *German-American League for Culture.*" (Page 608.)

"A *Conference on Pan-American Democracy* was held on December 10 and 11, 1938, at the Hotel Washington, Washington, D.C., marking the establishment of the *Council for Pan-American Democracy.* The conference was announced in the *Daily Worker* of November 29, 1938, in a column edited by Harry Gannes, at the time a Communist 'expert' on Latin-America . . . The purpose of the conference was to send delegates to a Communist-inspired Latin-American Congress of Democracies at Montevideo, March 20 to 24, 1939." (Page 672).

"*The National Emergency Conference* met in Washington, D. C., May 13-14, 1939. The personnel of the sponsors of the conference indicates clearly that it was a Communist-front organization." (Page 1205.)

"The *National Emergency Conference for Democratic Rights* teemed with confirmed fellow-travelers and sympathizers of the Communist Party." (Page 1209).

"The *Non-Partisan Committee for the Re-election of Congressman Vito Marcantonio* was organized during the congressional election campaign of 1936 . . . On the Non-Partisan Committee will be found the names of such publicly avowed members of the Communist Party as Langston Hughes and Louise Thompson . . . A check of the names . . . will reveal the extraordinarily large proportion of veteran Communist fellow-travelers who were members of the *Non-Partisan Committee for the Re-Election of Congressman Vito Marcantonio.*" (Page 1374.)

Yes, it appears that we remembered Professor Paul H. Douglas—the founder of *"Appreciate America"*—"joined in this battle for unity;"—the man who fought "fascism" abroad—and who fights "against fascism at home. . . ."

Rabbi Philip R. Alstat in the *Jewish Examiner* for August 8, 1952 tells us that Col. Jacob M. Arvey selected Professor Paul Douglas for the Democratic nomination for Senator from Illinois in 1948. Louis Cohen, a Chicago attorney, had already launched a *"Stevenson for Senator" Committee,* but Boss Arvey "persuaded Stevenson to accept the gubernatorial nomination."

Christian Friends of the Anti-Defamation League

Our ADL spokesman speaks of the formation of the *"Christian Friends of the Anti-Defamation League"* as though the organization was a spontaneous movement prompted by "8,000 thoughtful men of God of many Christian sects and denominations"—and that the ADL had nothing to do with its creation.

"This is one of the clearest signs," he declares, "that all of America is slowly but surely becoming increasingly aware of the true nature of anti-Semitism — and the threat it constitutes to the country as a whole."

We are becoming familiar with the propaganda tag-lines: "—the threat it constitutes to the country as a whole"; *"who attacks one minority group attacks all groups"*, etc. In psychological warfare it is known as the "amalgamation technique." It is very effective. In advertising, the clever ad-writer places the prospective buyer in the pyorrhea category by declaring that "you, too, may have pink tooth-brush." The Communist Party employs the amalgamation method in wholesale quantities. "The Smith Act and the McCarran Act," declare Communist Party propagandists, "are not really directed at the Communist Party! They are directed at labor organizations and minority groups!"

Whether or not the busy boys in the ADL had anything to do with the formation of the *Christian Friends of the Anti-Defamation League,* it is quite certain that both the *Institute for American Democracy* and the *Institute for Democratic Education* were its babies. (See *The Tenney Committee*: *The American Record.*)

Institute for Democratic Education

"The IDE," our ADL guide is explaining, "is headed by Dr. Howard LeSourd, Director of Boston University's Radio Institute. Their program embraces bringing the lessons of Democracy home by means of electrical transcription. . . . These transcriptions —titled 'Lest We Forget'—dramatize the stories of great Americans of every race, color and creed. They now comprise a library of hundreds of records . . . featuring such personalities as Melvyn Douglas, Donald Cook, John Carradine, Quentin Reynolds, and others whose services have been enlisted in the fight. After being broadcast these transcriptions are then made available to school systems all over the country."

Dr. Howard M. LeSourd, heading up the ADL'S *Institute for Democratic Education,* was a sponsor of a dinner on *"The Century of the Common Man"*, held at the Astor Hotel in New York City on October 27, 1943, under the auspices of the *Joint Anti-Fascist Refugee Committee.* (*House Un-American Activities Reports,* Appendix IX, page 941). Says the Committee (page 940):

"The Chairman of the *Joint Anti-Fascist Refugee Committee* was Edward K. Barsky, well-known Communist leader of a number of the Communist Party's front organizations which worked in the Spanish field. This organization held a dinner at the *Hotel Astor,* New York City, on October 27, 1943. Among the prominent Communist sponsors of this dinner were the following: Max Bedacht and William Gropper. Listed as trade-union sponsors of the organization were the following: Ernest De Maio, Ben Gold, Donald Henderson, and Herbert March."

Dr. LeSourd apparently has not been much of a joiner, as the record does not disclose other organizational affiliations or connections. And his sponsorship of a single affair by the *Joint Anti-Fascist Refugee Committee* does not prove that he was, or is, a communist, a communist fellow-traveler, or even a communist sympathizer. And like many other good intentioned men, he may not have known anything about the organization or its leaders and fell for the sales talk of those who induced him to sponsor the dinner. And it may well be that he never gave his consent for the use of his name. Like so many other University profs he may know nothing whatever about Marx and Engels—or Communism. In short, it is quite apparent that the good professor didn't know what the organization or the affair was all about. Although Paul Robeson was listed as one of the dinner speakers, it is quite possible that Dean LeSourd believed him to be an "agrarian reformer." After all, the dinner was on *"The Century of the Common Man"*—and a quote from Henry A. Wallace on the invitations set the theme to which Dean LeSourd probably subscribed. "Everywhere," Henry was quoted, "the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. . . . The methods of the nineteenth century will not work in the people's century which is now about to begin."

And it is equally possible—although highly improbable—that Dr. LeSourd had no knowledge that the *Institute for Democratic Education* was a front for the *Anti-Defamation League.*

We catch sight of a door labeled "INTERNATIONAL ACTIVITIES" but our guide rushes us along without an explanation. We are before the department on "INTERCULTURAL ACTIVITIES."

"This work in school systems," says our guide, "is coordinated by a special division given over to the development of intercultural relations. Working specifically with *The Bureau For Intercultural Education* and with educators and leaders of all culture groups, this division services public and parochial schools, teachers' workshops, and the publishers of textbooks used in all school systems.

The work of every division is subject to constant tests to determine its effectiveness."

We move rapidly down the corridor and pause at an oak-paneled door labeled "INSTITUTE FOR SOCIAL RESEARCH."

"The division of *Scientific Research and Analysis,"* our guide is telling us, "uses campus-tested techniques in measuring the value of methods employed. Trained sociologists—experts in the field of inter-group tensions are employed. Based on findings, constant revisions of conception and approach are made."

Without pausing in his running account of AJC and ADL activities our guide pauses before another door on which is lettered "COMMUNITY SERVICE DIVISION."

"It remains for the *Community Service Division"*—pointing to the door—"to assure that this vast national program will reach every single one in the country."

Leading us to another door marked "SPEAKERS BUREAU", he continues:

"One means of accomplishing this is the maintenance of a Speakers' Bureau . . . which furnishes more than 7,000 *Rotary, Kiwanis,* and other types of audiences with speakers of national reputation, carrying the message of Democracy into individual communities. Spread coast to coast, the *Community Service Division* is subdivided into 14 regional offices, and maintains an additional 2,000 key men in 1,000 cities through the country."

"What do these 2,000 key men do?" we ask innocently.

"They helped handle more than 4,000 individual cases of anti-Semitism during the past year. . . . The *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are forming a protective shield across the nation . . . an armor plate of educated thought . . . proof against the lies of subversive forces stabbing at America's vitals. . . . . A first line of defense in the battle to preserve the lives, the liberty, and the happiness of every single one of us!"

Our ADL guide and spokesman waxes eloquent as he conducts us to the double doors.

"The *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are confronting these attackers at every turn; attacking it now—this minute. . . .The fight costs money. Full continuation of it requires contributions. . . . I shall not insult your intelligence by repeating countless reasons why you should contribute to this year's *Joint Defense Appeal.* Suffice it to say that as *Jews* you will want to give. *As Americans* you can do no less. It is your duty!"

We were back in the clear, clean air of America as the double doors marked *American Jewish Committee* and *Anti-Defamation League of B'Nai B'Rith* close behind us. We had just seen the inside workings of a *private* espionage and propaganda agency; an agency organized with and maintained by, private contributions; the nerve center of a world-wide net-work whose tentacles reach into every Gentile activity.

It is probably the largest and most efficient private gestapo in the world today and, without doubt, the largest of its kind in the history of the world. And—amazing as it may be—this vast interlocking system of departments, sections and divisions is devoted to but one issue—and only one issue in spite of propaganda to the contrary;—political conquest in the name of *racism!*

Its operations and purposes differ from the *Federal Bureau of Investigation* in every important aspect. . . The FBI is a national governmental agency, created by the representatives of all the citizens of America for the specific purpose of safeguarding all the people of the United States. The FBI is directed by a great American concerned with the preservation of the Constitution of the United States, the security of the Republic and the peaceful happiness and personal safety of every man, woman and child, regardless of color, creed or ethnic origin.

The ADL and the AJC are the antithesis of the FBI.

There should be no place in America for private gestapos.

Summation of ADL Activities

We have seen the world's most elaborate private gestapo at work and have learned something of its operations.

Through their interlocking and coordinated agencies the *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee,* shielded by their so-called "minority" character, are able to emotionally stir and activate American Jewry and a considerable portion of American Gentiles to ideological or political programs. Criticisms and protests are effectively silenced by the cry of *"anti-Semitism."*

The national headquarters of the two organizations direct a vast army of informers in its network of regional offices throughout the country, tabulating, evaluating, cataloguing and filing information on "anti-Semitism."

The following is a summation of ADL and AJC activities:

Propaganda is furnished to certain radio commentators throughout the country, who, in turn, incorporate the planted material in their broadcasts.

Similar propaganda is planted in the nation's press.

So-called "programs of community action" are subtly "put into operation" by regional offices.

"Nationalist" movements are particularly watched and reported by ADL agents.

The *"Civil Rights Division"* of the ADL is charged with gathering information on "anti-Semitism" and exposing it as "undemocratic activity."

The ADL's *Radio Department* supplies script material and "guidance" to many of the nation's most popular networks.

Transcribed "singing commercials" were broadcast "many times daily by stations all over America."

Eight hundred and fifty radio stations broadcast the *Lest We Forget* programs produced by the *Institute for Democratic Education.*

The transcribed programs of *Lest We Forget* are used as "educational aids by 2000 schools and school systems in all parts of the country."

Billboards and car-cards "created" by the *Institute For American Democracy* are seen in more than 200 cities.

Half a million indoor posters have been displayed in schools, churches and union halls.

A million and a half blotters were distributed to children in a six-month period.

Over 3400 advertisements have appeared in 700 newspapers and national magazines.

Cartoons are sent regularly to 3100 leading publications.

The ADL serves as a *"consultant"* in the motion picture field and takes credit for having "helped" promote such films as *"Gentleman's Agreement"*, *"Crossfire"*, and *"Till the End of Time."*

In the field of literature, the ADL acts as pre-publication *"adviser"* to many publishers. Where *"advice"* is ignored the ADL acts as *"book stifler"*. Books like *"All About Us"*, *"One God"*, *and "Gentleman's Agreement"* are promoted extensively with the co-operation of *B'Nai B'Rith* lodges and chapters.

Each year the ADL distributes more than a million reprints of newspaper and magazine articles.

Through the *American Lecture Bureau,* 300 speakers indoctrinate 7000 audiences with ADL propaganda.

The ADL arranges to have Rabbis invited to Christian camps to answer questions about Jews and Judaism.

Nation-wide tours are arranged by the ADL for celebrities such as Harold Russell, star of *"The Best Years of Our Lives."*

ADL's *Foreign Language Department* reaches 22,000,000 people in the United States in their mother tongue, through their "own stories and articles" in 16 languages in 900 foreign language publications.

Posters are distributed in clubs and neighborhood meeting halls.

Sixty radio programs have been transcribed in six languages and broadcast by foreign language stations throughout America

The syndicated articles of ADL's *Education Department* appear in leading educational journals.

The ADL agents infiltrate organizations of teachers and parents.

The ADL's *Women's Department* activates *B'Nai B'Rith* women in its programs.

The *Veteran's Relations Department* infilrates veteran's organizations.

The *Christian Friends of the Anti-Defamation League,* said to include 8500 clergymen, is an ADL channel into innumerable Christian organizations. The ADL propagandizes this group with a monthly newsletter containing *"material"* for sermons and other activities.

Each ADL regional office is an "ADL miniature." Each office "represents the Jewish community." Each office probes "local discrimination" and encourages and attempts to direct "community action." Each office sponsors community projects that reach into the smallest hamlets. Each office seeks to establish *Fair Employment Practices Boards.* Each office seeks to influence organizations such as the *American Legion.*

Each office, in brief, is repugnant to every cherished American tradition, and a disservice to American Jewry.

In purporting to combat anti-Semitism the ADL actually engenders anti-Semitism. In advocating extension of freedom it would curtail freedom.

Thus, the ADL is in the paradoxical position of creating that which it would destroy, and destroying that which it would create.

ADL Bureaucracy

We have learned that the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are ostensibly concerned with propaganda and information on anti-Semitism and anti-Semites. That their purposes are strictly political is obvious. The first activity takes many forms. We have seen a few of its operations as we visited the various sections of the *"Press Division."*

In the *"Fact-Finding, Legal and Investigative Divisions"* we learned of the organizations' second, — and perhaps most important, — activity; — the collection of files on so-called *"anti-Semites,"* We had a glimpse of the extensive rows of cabinets containing data on thousands of individuals who, for one reason or another, qualify by ADL standards as anti-Jewish, actually or potentially.

ADL files are of three categories. The first set consists of newspaper and magazine clippings supplied from many sources. The second set of files are designated *"confidential"* — and *your* name may be included. A third set of files — not housed at ADL headquarters — are kept by secret or undercover agents. These files cannot be easily reached by Congressional subpoenas, — because Arnold Forster declares there are no secret agents or secret files.

The *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council* publishes a year book containing an "Honor Roll" of those who contributed $25.00 or more to the UJWF the year previous. The 1952 publication contains 88 pages without the cover. At page 7 under *Joint Defense Appeal of the American Jewish Committee — Anti-Defamation League of B'Nai B'Rith* appears the following:

"These two oldest and largest national Jewish agencies combatting anti-Semitism and promoting intergroup harmony — are financed through the *Joint Defense Appeal.*

"Believeing that the most effective way to safeguard the welfare of Jewry is to preserve and extend the democratic liberties of all American, the AJC and ADL: (1) seek to educate the American people on the need for more adequate protection of human rights through the law, and (2) endeavor to create a climate of opinion hostile to hate and prejudice.

"Through 38 AJC Chapters and 27 ADL regional offices, the two agencies seek to reach the American people at every stage where attitudes are formed: through all the media of mass communication, through work with church groups, labor groups, labor unions, veterans organizations and other influential, opinion-moulding groups; through action in the legislative field and through scientific study of the causes of bigotry. In foreign affairs the AJC-ADL, working closely with the U.N. and through offices in Washington and overseas, seek to strengthen support of Israel, work for enforcement of the human rights provision of the U.N. Charter and help to liberalize America's immigration laws."

AJC and ADL received an allocation of $98,000 in 1951 from the *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council.*

The Pacific Southwest Regional Office of the ADL is located at Suite 217, 590 North Vermont Avenue, the new headquarters of the *Los Angeles Jewish Community Council.* Milton A. Senn is the Executive Director.

Hon. Meier Steinbrink of New York is National Chairman, Philip M. Klutznick, Chicago; Maurice Dannenbaum, Houston; and Edmund Waterman, New York, are National Vice-Chairmen. Richard E. Gutstadt of Chicago is National Executive Vice-Chairman. Jacob Alson of New York is National Treasurer. Benjamin R. Epstein is National Director.

The Pacific Southwest Advisory Board is composed of the following: Hon. Stanley Mosk, Los Angeles, President; Jack Y. Berman and Harry Graham Balter, Los Angeles, Vice- Presidents; Isaac Sukmann, Long Beach, Treasurer, and I. B. Benjamin, member, National Commission.

The Executive Committee is chairmaned by the Hon. David Coleman of Los Angeles. David Goldman, Pasadena, is Vice-Chairman. Sam Faber, Los Angeles, is Treasurer. Mrs. Henry Levy of Los Angeles is Secretary. Executive Committee members are as follows: Harry Graham Balter, Stanley Bergerman, Jack Y. Berman, David Blumberg, Harry Braverman, Edward Breitbard, Donald Breyer, Hyman O. Danoff, Mrs. Gilbert Denton, Norman Godell, Charles Goldring, Mrs. Charles Goldring, J. Leo Gordon, Irving Hill, Lawrence Irell, Moe Kudler, Mrs. Moe Kudler, Jules Lindenbaum, Hon. Stanley Mosk, O. H. Prinzmetal, Aaron Riche, Mrs. Ben Rosenthal, Irving Schulman, Joseph D. Shane, Larry Simon, Edward Stodel, Jacob Stuchen, Isaac Sukmann, Mrs. George Taussig, Philip Wain and Mrs. Morris Wesser.

Militant Arm of Zionism

The secret political police of the Czars were the terror of Russia. The secret political police of Stalin is no less terrifying. The secret police of European nations were a continuous nightmare to the people. If they had, or have, any excuse whatever for existence, it is on the basis of governmental operation for internal and external security reasons. They have never created or preserved loyalty.

The *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee* do not have any excuse whatever for their operations. Their secret agents spy upon American citizens. Extensive files and dossiers are compiled on those whom they dislike; those with whom they disagree, and those who, in any way, criticize their activities or the ambitions of Zionism. They penetrate the political field injecting racism into political campaigns. Through their multitudinous controls of the media of communication they are capable of destroying reputations and silencing all rebuttal. By *"book stifling"* and the *American Jewish Committee* technique of *"quarantine"*, critics are denied a public audience for either attack or defense.

While these organizations do not have the governmental power to penalize their victims they possess equally effective powers. In heavily populated Jewish political districts a candidate for public office is completely at their mercy. A memorandum from the local ADL office charging that a particular candidate is "anti-Semitic" or supported by someone else alleged to be anti-Semitic is sufficient to insure the defeat of the candidate. And it makes no difference that the candidate may be completely free of such bias.

In certain fields of endeavor, both professional and non-professional, where employers are predominately Jewish, a word from the regional office that John Doe is "anti-Semitic" is sufficient for ending John Doe's career. The terror carries over into Gentile concerns where the Gentile employer is persuaded to "go along."

The press is extremely sensitive to ADL "suggestions" and "recommendations." "Gentlemen's agreements" are made whereby certain ADL pet-hates are never to be mentioned in print.

The amazing part of the whole sordid story is the fact that Americans — including American Jews — know so little about it. Those who have had occasion to learn a little of ADL and AJC operations are fearful to do or say anything about them. Legislators who have some knowledge of the facts are fearful of taking any action because they well know that they would be smeared as *"anti-Semites"* in the next election. No newspaper will risk its advertising contracts by telling the story.

Most American Jews would be happy to integrate into American life; to be Jews only in matters of conscience, — and Americans in all else. If left to themselves, the great majority of American Jews would resent implication that they owe allegiance to a foreign state.

No reasonable person can find legitimate fault with the deep sense of concern and warm compassion exemplified by American Jews over the plight of persecuted Jews, a concern and compassion shared by every person of good will and decent instincts, — regardless of race, color or creed. These instincts are among the highest virtues of both Judaism and Christianity. It is the *perversion* of them that is objectionable.

Under the broad protective shield of the Constitution of the United States the Jew has every right accorded every other person — *but no more.* There is no right claimed by a Gentile that should be denied a Jew or any other person, and it follows that no Jew or any other person should be given *preferential rights.*

No group of citizens, regardless of race, color or creed, should constitute itself a private agency for a foreign government. No group of American citizens may take unto itself the characteristics of a police state and retain the affection and respect of other American groups. Propaganda breeds counter-propaganda, and espionage results in counter-espionage. Both activities create distrust and suspicion. There can be no peace nor brotherhood in an atmosphere of distrust and suspicion.

The United States, breaking away from the police states of Europe, establishing human dignity and personal freedom became a beacon light of hope to the oppressed Jews of the world. They trickled into the colonies from Spain and Portugal; from Germany and Holland after the American Revolution, and from eastern Europe by the hundreds of thousands at the turn of the century. They joyfully left the lands of their birth, happy to breathe the clear, clean air of freedom and opportunity. Gone were the secret political police, the hateful preachers of pogroms, and the accumulative dossiers. A Benjamin Franklin would be first among Gentiles with a generous contribution for a Philadelphia synagogue, and, one by one, the shop-worn prejudices of the Old World would fall away.

The only ghettos in America were the ghettos built by the Jews themselves. They were understandable ghettos; — colonies of people who spoke the same mother tongue, and adhered to the same traditions, customs and religion. But there were the "official" Jews who remembered the power and the authority of the "official Jews" of Europe's walled ghettos; — "official Jews" who fought individual emancipation and insisted on a new type of ghetto they call the "Jewish nation." They became the spirit of American Zionism; — the driving force of the *Anti-Defamation Leagues* and organized Jewry.

American Jewry must carefully examine the operations and activities of the many organizations it supports. Because these organizations are labeled "Jewish" the general public assumes that their leaders speak for all American Jews. It is, therefore, the responsibility of American Jews to determine what these leaders are saying and what the organizations are doing; — determine whether or not the *Anti-Defamation League* is within the American tradition; — whether or not the ADL, in its alleged fight for the preservation of *"democracy"*, is actually treading in totalitarian footsteps.

The cry of *"anti-Semitism"* has ceased to be an effective smoke-screen.

III

THE AMERICAN JEWISH COMMITTEE

The *American Jewish Committee,* as has been seen, works very closely with the *Anti-Defamation League of B'Nai B'Rith.* The funds of both organizations are raised by the *Joint Defense Appeal.*

The charter of the *American Jewish Committee* provides that:

"The objects of this corporation shall be, to prevent the infraction of the civil and religious rights of Jews, in any part of the world; to render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity; to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur; and to compass these ends to administer any relief fund which shall come into its possession or which may be received by it, in trust or otherwise, for any of the aforesaid objects or for purposes comprehended therein."

The officers of the *American Jewish Committee* as of March, 1951 were the following: Jacob Blaustein, President; Irving M. Engel, Chairman, Executive Committee; John Slawson, Executive Vice-President; Joseph M. Proskauer, Honorary President; Herbert H. Lehman and Samuel D. Leidesdorf, Honorary Vice-Presidents; Ely M. Aaron, Albert H. Lieberman, Charles W. Morris, Nathan M. Ohbach, Harold Riegelman, Lester Roth, David Sher, Alan M. Stroock, and Joseph Willen, Vice-Presidents; Gustave M. Berne, Treasurer; Maurice Gilnert, Associate Treasurer, and Edward A. Norman, Secretary.

The Kehillah

The *"Kehillah"* has the same meaning as *"Kahal"* which signifies "community", "assembly" or "government". It represents the Jewish form of government in dispersion. The *Kahal,* from its inception, has always been pro-Jewish and anti-Gentile. In New York the *Kehillah,* under the English title of the *Jewish Community of New York City,* became the most powerful Jewish organization in the world. Delegates at the first open meeting of the organization represented more than 200 Jewish societies; synagogues, lodges, philanthropies, political and industrial. A year later 700 Jewish organizations were represented.

This sudden frenzy of open organization was the direct result of a government investigation of the "White Slave Traffic," the result of which was uncomplimentary to the Jews. A police commissioner of the City of New York was alleged to have declared that the Jews were responsible for fifty percent of the crime in New York City. Intensive organization of the *Kehillah* was the answer of New York Jewry.

Dr. Judah Leon Magnes became the *Kehillah's* president. Much of the power of the New York *Kehillah* ultimately passed quietly into the hands of the *American Jewish Committee.*

Operating under the name of the *Jewish Community of New York City,* the *Kehillah* joined in the creation of the *American Jewish Committee,* expressly delegating to the AJC "the exclusive jurisdiction over all questions of a national or international character affecting the Jews generally." The combination of the two organizations gave the *Jewish Community of New York City* "a voice in shaping the policy of Jewry throughout the land."

The *American Jewish Committee* was founded in 1906. Until 1936 it consisted of only *fifty* individuals. Today it has 38 chapters in as many cities and a membership of 20,000 individuals. Among this membership are the owners of powerful newspapers, Federal, State and Municipal officials, members of the judiciary, financiers, bankers, mercantile and manufacturing owners, doctors, rabbis, scientists, lawyers, educators, business men and labor leaders. All shades of politics are represented together with Republicans and Democrats. The viewpoint of the members are diverse. They are orthodox, conservative and reform in religion, and they are Zionists and non-Zionist. However divergent their views on religion, economics and politics, they appear to be bound together for one, great, overwhelming purpose — the welfare of the Jews — as Jews — throughout the world. The attainment of their purpose apparently contemplates the reshaping of America and the world to a Jewish pattern.

"Such an institution in America at this time has a heavy responsibility," declares the AJC. "For today the mobilization of the moral and intellectual forces of society *can provide a strength beyond that of armies*." (Emphasis supplied).

The first president of the *American Jewish Committee* was Judge Mayer Sulzberger of Philadelphia; his successor was Louis Marshall of New York City.

Rabbi Lee J. Levinger observed that "the strength of the *American Jewish Committee* lies in the individual power and influence of its members, not in its representing anybody or being elected or instructed by any constituency of the Jews of the United States."

A brief glance at the record since the formation of the *American Jewish Committee* in 1906 would seem to indicate that the organization's conception of fighting anti-Semitism was an all-out attack on Christianity and its "Christological" manifestations

Here are a few picked at random: Petition protesting the acknowledgment of Christ in a State Constitution; agitation in many cities against Bible reading; opposition to Christmas celebrations and carols; protests to a Governor against "Christological expressions" in his Thanksgiving Day proclamation; protests against "Christological prayers" at high school graduating exercises; opposition to daily Bible reading in schools; boycotts against merchants who opened on Saturdays; protests against the recitation of the Lord's Prayer in schools; protests against Friday evening night-school sessions because the Jewish Sabbath begins at sundown on Friday; opposition to Christian songs being sung in schools; protests against Christmas trees and reference to the season in schools; and agitation to remove Christmas from the list of official holidays in schools.

Program and Activities

The *American Jewish Committee* believes that "American Jews have a compelling stake in world affairs."

Without attempting to define what it means by the term "democracy" the AJC declares that it believes "that American Jews have a vital stake in the maintenance and expansion of democracy in the United States." It should be noted that the Socialists and the Communists also are very much devoted to the term "democracy." The word does not appear in any official United States document, including the Constitution and the Bill of Rights — and the "maintenance and expansion" of the idea, therefore, is the maintenance and expansion of something foreign to the United States.

The AJC does not believe that anti-Semitism is solely a "Jewish problem." It maintains that it is a disease; a mental sickness. It finds nothing whatever in its own activities or in the activities of myriads of similar Jewish organizations that might account in any way for an unfriendly feeling toward the Jewish people. The AJC believes these aberrations are curable. As a start it prescribes reminding Americans of "the nature, the meaning, and the traditions of Judaism, its mainsprings and its contributions to the American way of living."

On the other hand, it believes that "early attitudes of hostility are often firmly implanted through Christian teachings" and that these teachings must be altered.

The AJC believes that it is "essential that Jews understand clearly the meaning of their Jewishness."

"In its earliest years," we are told, "the *American Jewish Committee* was predominately concerned with the persecution of Jews abroad, and action was largely achieved through diplomatic representation in Washington and elsewhere. In the 1920's, with the increasing evidence of anti-Semitism in America, coupled with the dangerous efforts to restrict immigration to this country from Eastern Europe, an educational program was directed to the general American public stressing the incompatibility of prejudice and true Americanism. In the '30's, that program was markedly expanded with a two-fold purpose: (1) to detect, expose and defeat organized anti-Semitism and rabble-rousers; (2) to immunize Americans against the Nazi thesis of the 'master race' and their campaign against the Jews. This became a life-and-death task for the next decade and a half. In both aspects of this program, the investigative and educational, AJC was thought of as working for Jews (rather than *with* them) and the general American public was considered the target.

"In the '40's, the necessity for reconstruction and the rehabilitation of Jews abroad, the need for liberalized immigration into this country, the necessity for understanding and supporting the *United Nations*: particularly with respect to the inclusion of the human rights concept in its charter, the struggle over Israel and its ultimate creation, were all reflected in AJC's expanded program of domestic education; as well as in its on-the-spot activities abroad.

"In the late '40's, spurred on by the historic President's Report on Civil Rights, in the preparation of which we assisted, and firmly believeing in its thesis that 'the achievement of full Civil Rights in law may do as much to end prejudice as the end of prejudice may do to achieve full Civil Rights', AJC became increasingly and correctly concerned with injustice to all minority groups, and focused its educational program upon the need for legislation dealing with discrimination in employment, in housing, in education. We undertook constructive research into the nature of human behavior and we utilized all our channels of communications (continuously evaluating our methods and techniques for doing so) to convey our findings and our increased knowledge to opinion molders, organization leaders, community leaders, educators, and average Americans.

"Finally, with the creation of the State of Israel and attendant confusion with respect to the age-old problem of American Jews — namely, the achievement of balance between integration into American society and retention of Jewish identity — we have been working intensively *with* Jews, rather than *for* them, to clarify the issues at stake and to help them understand how Americanism and Judaism can mutually strengthen and enrich one another."

Shorn of its self-serving phrases the foregoing account of AJC programs and activities may be reduced to the following:

(1) Pressures on Washington and elsewhere in matters of international concern.

(2) Political pressures on Congress to open up and liberalize immigration for Eastern European Jews.

(3) Expanded programs of domestic espionage and propaganda against those who opposed AJC political activities.

(4) Rehabilitation of foreign Jews.

(5) Promoting the United Nations.

(6) Creation and support of the State of Israel.

(7) Promoting and assisting in the President's Report on Civil Rights.

(8) Agitation among other minority groups as an implement for strengthening the AJC's own objectives, particularly in the fields of employment, housing and education.

(9) Planting propaganda with "opinion molders" the press and radio, organization leaders, community leaders, educators, etc.

(10) Promoting Judaism and Jewishness as Americanism.

The United Nations

Basing its current program and activity on the belief "that American Jews have a compelling stake in world affairs", the *American Jewish Committee* has plunged into the promotion of the *United Nations* and its agencies.

"As a member of the *Consultative Council of Jewish Organizations,"* says the AJC, "an officially credited consultant to the *United Nations Economic and Social Council,* it (AJC) has been able, together with its colleagues in England and France, to influence Jewish activities in behalf of human rights and fundamental freedoms. Through direct cooperation with the *United States Mission* to the *United Nations* and with the *United States National Commission* for UNESCO we have been able to coordinate our efforts and activities with those of the *United Nations* designed to guarantee safety to all population groups."

The AJC spares no cost in propagandizing the public, pressuring the members of Congress and interested governmental agencies in behalf of the *Genocide Convention,* "proposals dealing with statelessness, displaced persons, etc."

Behind the Marshall Plan and the "Point Four Program" is the *American Jewish Committee.* It is behind the *American Association for the United Nations* and *the United Nations* agencies. It propagandizes and assists in "educational programs" on the *"meaning of the United Nations."* It opposes an American loan to "Franco Spain." It exerts an intensified program of pressuring Congress on the one hand, and "educating the public" on the other, to let down the immigration bars for the influx of greater numbers of Jews. It seeks to re-educate Germany and exerts pressure on non-Jewish organizations for this purpose. It opposes nationalism and particularly the "resurgence of nationalism" in Germany.

As has been indicated, AJC activities are international in character. It maintains offices and agents in Paris, London, Buenos Aires, and Israel. It publishes a French periodical, *"Evidences",* which circulates in Western Europe and North Africa.

In Latin America the AJC proceeds cautiously. AJC "techniques in community relations and in combating anti-Semitism" must be "related to the political temper of those countries." It works through agents in South America and brings pressures "through frequent and regular conferences with appropriate American governmental and non-governmetal agencies."

Early in 1950 the AJC established the *Argentine Jewish Institute for Culture and Information* and is working on a similar project in Brazil.

"Yedies", a mimeographed Yiddish Press Bulletin is prepared in AJC's New York office. This propaganda sheet is designed for the Yiddish press in Latin America. Its editorials are reprinted and distributed through schools and various organizations.

The AJC is active in the Middle East facilitating the emigration of Jews to Israel. Its agents are in the Near East, in Iraq and in Egypt. Continually pressuring Egyptian publishers and editors it seeks to propagandize the Egyptian public in behalf of Israel and to offset adverse publicity.

In behalf of Israel the AJC exerts its techniques and pressures on officials of the American government and the *United Nations.*

No reasonable person can contemplate this partial view of *American Jewish Committee* activities without a sense of alarm. Sigmund Livingston had declared that the charge of an "international conspiracy" on the part of the Jews was an absurd folly; that the "Jews have no recognized organization or world affairs," that the Jews did not have "even a chief rabbi; — no bishops, no archbishops, no pope, or any other office of comparable dignity or power." After briefly viewing the subtle techniques of AJC propaganda, the behind-the-scene pressures, national and international intrigue; network of agents, and the sundry details of efficient and, for the greater part, anonymous operations, Sigmund Livingston's statement assumes the proportions of falsehood.

Adolf Hitler, "the high priest of false propaganda", said:

"The very enormity of a lie contributes to its success . . . the masses of the people easily succumb to it as they cannot believe it possible that any one should have the shameless audacity to invent such things . . . even if the clearest proof of its falsehood is forthcoming, something of a lie will nevertheless stick."

FEPC

Although the Charter of the *American Jewish Committee* restricts its activities to the welfare of world Jewry, the directing heads of the organization, for obvious mass-psychological reasons, have extended its propaganda-agitation to include other so-called "minority groups".

This technique is a development of AJC's public-relations approach to Gentile reaction; — the "amalgamation method" — including *"all Americans"* in publicity broadsides as a shield for its exclusive Jewish activity. Browder made excellent use of this technique in the slogan, *"Communism is Twentieth Century*

Americanism", thereby creating the false assumption that "anti-communism is un-American."

The AJC puts it this way: While the "charter calls for securing for Jews 'equality of economic, social and educational opportunity' . . . we have come to know that the welfare of Jews is inextricably bound up with the establishment of fundamental freedoms and the preservation of constitutional guarantees for all racial, religious and national groups. This is a large order. The AJC in 1951, possessing limited funds and resources, must therefore narrow its field of action. Its ultimate goal is, of course, the elimination of discrimination and segregation from every phase of American life. But its activity and the projects it undertakes envision specific, obtainable goals. The range of our concern in the areas of the discriminations has widened rapidly in recent years."

In conformance with this announced policy AJC, like the *Communist Party,* "works with numerous organizations" agitating and propagandizing for *Fair Employment Practices Acts* at all levels of government.

Like the *Communist Party,* AJC propagandizes for "fair educational practices" in colleges and universities, in graduate and professional schools.

Behind the agitation and propaganda in public housing stands the *American Jewish Committee.* It takes credit for "recent victories with respect to racial restrictive covenants." The *Communist Party* is also boisterously active in this field. AJC was behind the creation of the *New York Committee Against Discrimination in Housing,* — "a pattern of organized community action recommended for AJC chapters throughout the country."

Pressures on administrative agencies for enforcement of statutes against "discrimination in hotels, resorts, restaurants, theatres and transportation" is an important aspect of the AJC program. Private clubs and associations are included, and particular attention is being given to "discrimination in medical training and licensing, appointment to hospitals, public assistance rolls, etc."

Behind the opposition to "released time" for religious education from public schools stands the AJC.

Because immigration and naturalization laws "and many related administrative regulations affect Jews adversely" AJC works incessantly for the "revision of our permanent immigration statutes."

In addition to exerting pressures in appropriate places together with the combined techniques of propaganda and agitation, the AJC resorts to litigation. *Amicus curiae* briefs were filed by AJC and the *Anti-Defamation League of B'Nai B'Rith* in the following cases: *Shelley vs Kraemer,* which struck down racial covenants;

McCollum case, attacking the constitutionality of "released time" for religious education; *Sweatt case,* involving validity of racial segregation by the *University of Texas Law School;* a brief attacking the constitutionality of a provision of the Nationality Act of 1940 which deprives naturalized citizens of their citizenship if they reside abroad longer than five years; a brief before the *New Jersey Supreme Court* successfully attacking segregation in a municipal public housing project; a brief before the *Connecticut Supreme Court* involving employment discrimination. etc.

Most of these AJC activities are in violation of the fundamental principles of American freedom. If freedom is the right to life and liberty; the right to acquire, own, use and dispose of property, circumscribed only by the same rights of others, regardless of race, color or creed, then these AJC activities can only be evaluated as an attempt to limit and restrict freedom. Under the false label of *"Fair Employment Practices Acts"* the AJC would use governmental force to deprive Americans of freedom of choice. In the name of *"Civil Rights"* the AJC would destroy *all* civil rights. Under the pretext of extending freedom, the AJC would restrict freedom. Under the guise of creating equality, the AJC would legislate *preferred* classes.

The net result of these AJC activities, ably assisted by the Communists and the socializer, is the creation of "minority consciousness" among otherwise well integrated Americans. With the exception of the bureaucracy of Jewish organizations few of the so-called "minority groups" consider themselves anything other than Americans and do not desire to be a preferred class bv statutory enactment. And the overwhelming majority of American Jews would normally prefer to be integrated Americans if the AJC and its coordinated network or organizations would let them alone.

Freedom of Speech

The *American Jewish Committee* utilizes every susceptible non-Jewish organization in its propaganda drives. Every medium of communication, — radio, press, magazines, motion pictures, television — are pressed into service by one device or another. Its Chapters are stimulated to feverish action and "competent professional" field staffs are used "to activiate community-wide efforts" among special interest organizations "such as church groups, women's groups, labor groups, etc."

Those who understand and oppose AJC and ADL activities are marked down as "rabble-rousers." Similar to the *"book stifling"* technique of the *Anti-Defamation League of B'Nai B'Rith* is the *"Quarantine Treatment"* of the AJC. This device was "developed by a member of the AJC staff" and requires the cooperation of newspapers, radio, etc. That its application is as un-American as *"book stifling"* goes without saying. It is "effective" in "handling rabble-rousers," declares the AJC, as it deprives "them of their life-line, publicity."

The strange twisted thinking of the men behind the AJC is well illustrated by this brazenly avowed conspiracy to throttle free speech. It is consistent, however, with much of the inconsistency of its entire program. The AJC would exalt Judaism as *"Americanism"* and "alter" the "false teachings of Christianity"; in the name of civil liberties it would destroy individual freedom; in the name of equality it would create preferred classes; in the name of freedom of the press it engages in *"book stifling"* and in the name of freedom of speech it applies the *"Quarantine Treatment"!*

The AJC is not only concerned with what it calls the "blatant" anti-Semite; it is concerned also with the *"potential"* anti-Semite. We have seen how the ADL espionage network operates, and the part played by the AJC in its activities. In the reprisal field AJC takes credit for having been instrumental in revoking the tax-exempt status of the *Judge Armstrong Foundation.* Any attempt, of course, against its *own* tax status would elicit vociferous cries of anti-Semitism.

In its international espionage work the AJC believes it "has uncovered evidence of increasing collaboration between American and European fascists and anti-Semites" and has made the results of its international snooping "available to the proper authorities."

This play on words should be clarified. Because few Americans understand what the term *"fascism"* really means, plus the fact that Fascist Italy was allied with Hitler in World War II, the term is always good ammunition for the propagandists. Because Mussolini's Fascists crushed communism in Italy in 1922 the term has been anathema to the communists the world over. Its use, in communist jargon, indicates "anti-communism."

Fascism may be properly defined as an economic system characterized by complete control of production and marketing within the frame work of private property. In its final stages it becomes a police state, unrestrained and all-powerful, under a ruthless dictatorship. It is distinguished by economic planning, wage and price fixing and controls, deficit spending, militarism and imperialism. In short, New Deal and Fair Deal policies are embryonic fascist policies. There were no racial planks in Mussolini's fascism.

Consequently, the information that there is collaboration between American and European Fascists might be embarrassing in certain quarters.

There is no law of God or man that says an individual cannot be anti-Semitic or anti-Gentile. There is no law of God or man that says an individual must like spinach or pastry. The laws of God and man only declare that the individual must exercise his freedom in such a manner as not to encroach upon the freedom of others. Enmity and hostility are overcome by friendliness and friendship. To declare that a man is "sick" because he doesn't like you is not apt to win his condfience —let alone his friendship. An ancient saying, that AJC might very well study, advised that "when in Rome, do as the Romans do." It was sound advice and it has been the basis of winning friends in many foreign lands by courteous and friendly travelers. Its application in America by the AJC will win more friends for the Jews in one day than AJC activities will win in a thousand years.

And it wouldn't be amiss if the AJC did a little mirror gazing before brushing anti-Semitism off as "mental sickness."

There has rarely been a more glaring and impudent manifestation of arrogant conceit in the history of the world than the statement that anti-Semitism is a disease! In its essence it proclaims Jewish perfection, Jewish virtue and Jewish superiority, while relegating the unimpressed, the critical and the un-worshipping to the insane asylum!

It would appear that the psychiatrist might benefit by a few psychiatrical treatments before continuing his practice.

"Brain-Washing" in the U.S.

The *American Jewish Committee,* working on or through *Harper Brothers,* published, in 1950, a five-volume work, *"Studies in Prejudice."* It purports to be the culmination of years of research by "outstanding American social scientists, historians, psychologists, etc." under the supervision of the AJC—which, of course, immediately destroys its value as a scientific study.

In connection with the last statement, it should be recalled that Hitler caused a number of volumes to be published purporting to be the culmination of years of research by outstanding German social scientists, historians, psychologists, etc., under the supervision of his Nazi experts on the *"master race"*. The AJC would undoubtedly agree that the German work would have little value as a scientific study.

Scientific knowledge is not produced by partisans with a preconceived theory to prove. Hitler could not do it; Stalin cannot do it;—and the AJC cannot do it.

The AJC carries on continuous activities in college and university centers.

It conducts special opinion polls and related studies, probing for anti-Semitism. Baltimore, Minneapolis and St. Paul have been recent guinea-pigs. Together with the ADL, the AJC made a "study" of Michigan State College in 1950 as background for propaganda in rural areas. AJC used 4-H club leaders, farm journal editors, community teachers, etc., as the propaganda carriers.

In St. Louis the AJC used a union to "study" the effects of the "union efforts to attack attitudes of discrimination among union members."

An AJC staff member was "loaned" to the *United States National Commission* for UNESCO "to develop a nationwide educational program to be carried out by the Commission, to spread knowledge and understanding of, and to encourage concrete action with respect to, the *Declaration of Human Rights*. Characterizing the report submitted as 'an outstanding contribution', the chairman of UNESCO requested the further loan of an AJC person for one year. Because of limited funds available assistance is currently being rendered UNESCO on a part time consultative basis."

The *Declaration of Human Rights* is designed to destroy all American rights. The proposal contained in this document, says Frank E. Holman, Past President of the American Bar Association, are based on the un American theory that "although our basic rights cannot be changed by acts of our own Congress or by our State Legislatures, they can be impaired, policed and even destroyed by international action, and our social and economic policies defined and fixed by international declarations and treaties."

One of the propaganda objectives of the AJC is to condition American thinking about Americans. Here is a self avowed "minority group" brazenly announcing that it intends to change the pattern of thinking of the majority of the people among whom it dwells. The thinking pattern about Americans is to be one of heterogeneity—while the American Jew is to be made "aware of his Jewishness", his "oneness with world Jewry";—his "oneness with Israel"! Unless this pattern of American thinking is altered the AJC is convinced that "the most well-intentioned legislative victory and the most principled court decision will continue to be subtly sabotaged in the factory, in the university and in club houses of many American communities."

Working on this project AJC has insinuated itself into such campaigns as *Crusade for Freedom,* the *Freedom Train,* the celebration of the *Statue of Liberty Anniversary, Bill of Rights Day, I am An American Day, United Nations Week* and has planted its propaganda through the *American Heritage Foundation,* the *Veterans of Foreign Wars, United States Department of Justice,* the *National Broadcasting Company,* and the *American Association for the United Nations.*

In connection with these activities AJC has prepared 30-second "spot announcements" for network and local broadcasting, and taken over the complete planning and responsibility for special celebrations, which includes preparation of news releases, editorials, cartoons, posters, pamphlets, feature stories, etc.

Furtherance of the drive for American "brain-washing" are such programs as *"Panel For Americans."* Together with the ADL, AJC supports the *Bureau of Intercultural Education.* It has prepared and distributed to educational and communal organizations *"A Brief Study of the Major Agencies in the Field of Inter-cultural Education"* in which "are highlighted research findings, programs and activities in this area."

The *American Jewish Committee* proposes to rewrite the textbooks and study materials used in the public schools of America. It is particularly interested in revising the text concerning Jews, the crucifixion, and filling in on modern Judaism.

For this purpose AJC has moved in on text-book publishers and school boards in several communities "to determine proper and effective remedial action with respect to current textbooks."

Reverting to the use of the mystery word "democracy",—which, as we have seen, is no part of the U. S. Constitution or the Bill of Rights,—AJC quotes the *American Council of Education,* which complains that "no text makes a major point of the remarkably close relationship of the Jewish religious ideal to American Democracy."

"AJC considers itself largely responsible," declares AJC, "for the growing awareness of youth leaders that true character-building calls for a thoroughgoing understanding and acceptance of the diversity that is America."

AJC staff members were planted in the 1950 *White House Conference on Children and Youth in a Democracy* and through AJC planning and research the Conference "dealt extensively with problems of inter-group relations." In addition, AJC was able to place a full-time scientist on the Conference staff. Another AJC staff member was able to develop a "religious" aspect dealing "with the needs of children", while the heads of AJC's *Scientific Research Department* and *Youth Division* were maneuvered into important chairmanships and key spots on "official program planning and research committees."

AJC, working through *Harper Brothers,* published *The Jews, Their History, Culture and Religion,* edited by Dr. Louis Finkelstein as part of its program to promote Judaism in America. AJC also subsidized the publication of an encyclopedia, *The Jewish People, Past and Present,* also part of the propaganda program to "provide Americans with a true picture of contemporary Judaism."

In furtherance of the program AJC "called wide attention to the celebration of the 200 anniversary of the *Temple Beth Elohim* in Charleston, S.C." Together with the ADL, AJC subsidized a commemorative volume of *The Jews of Charleston.*

AJC edits and publishes the *American Jewish Year Book*, which in 1950 was given further distribution to universities, public libraries and research organizations "through the promotional activity of *Doubleday and Company*."

AJC produces special radio network programs in connection with Jewish holidays and other special events.

AJC produced a weekly television show, *"Television Chapel"* and plans greatly expanded use of television for its propaganda purposes.

Present programs call for an intensified proaganda drive to build "understanding of, and sympathy toward, the State of Israel."

General MacArthur

Commentary is AJC's principal publication. An article written by Elloit E. Cohen, editor of *Commentary*, was reproduced in *Time Magazine* for September 8, 1852. Writing in retrospection Mr. Cohen looks forward with hope to the selection of one or the other of "two excellently qualified candidates" for the presidency—Eisenhower or Stevenson. This happy situation (in September of 1952) he greeted with anticipation. The intelligentsia", however, were not happy before the blessed event of a choice between Eisenhower and Stevenson, according to Mr. Cohen.

"Overwhelming all else," he writes, "was an alarmist screaming, a warning of one dire menace after another detected within our own sheepfold. The Black Tide of Reaction. Bourbonism. The Pentagon Mind. Red Hysteria. Neo-Fascism. Finally these nightmares were to materialize into *twin super-menaces* of such terrifying dimensions as to eclipse totally such *trumped-up bogies as Stalin.*

"MacArthur! McCarthy! Can one recall anything like the *wave of terror* that swept through the ranks of the enlightened *as MacArtur's plane approached these shores—it was Hitler entering the Chancellery all over again: nothing could save us now!"* (Italics added.)

Of course Mr. Cohen is writing about the "alarmist watchmen" —the "intelligensia", the "enlightened."

But he was *also* writing about General of the Army Douglas MacArthur and Senator Joseph McCarthy of Wisconsin!

"Correcting" Christianity

The *American Jewish Committee* believes *"that early attitudes of hostility . . . are often firmly implanted . . . through perpetuation of historical inaccuracies about Jews and Judaism in Christian teaching."*

In order to revise Christian teaching in this field AJC, through the *Drew Theological Seminary,* conducted an exhaustive study of religious textbooks currently used in Protestant schools. AJC's conception of statements concerning the Jews in relation to Christianity reflecting on the Jews or Judaism "have been and will continue to be tabulated and brought to the attention of Protestant educators and textbooks publishers." AJC reports "significant progress in the elimination" of material to which it objects.

It is working, on a more limited scale, for revision of Catholic Sunday and parochial school materials. AJC staff acted in a "consultative capacity" in the preparation of a *Syllabus on Intercu tural Education,* experimentally developed in the parochial classes of Greater New York by Catholic school authorities. The AJC "maintains close cooperation" with the *Department of Education of the National Catholic Welfare Conference* in Washington, D. C. AJC was successful in placing its own "educational material" in more than 150 Catholic high schools throughout the country.

AJC has successfully launched a teachers unit on the history of the Jews in America" in connection with teacher training in the Catholic University of America.

Infiltration of Christian theological seminaries and teacher training institutes is progressing. AJC has "introduced competent instruction" into the curricula of those institutions covering Jewish theology, ethics, history, and contemporary Jewish affairs. AJC, through graduate fellowships, are indoctrinating several Christian theological students in Jewish theological seminaries.

Prepared propaganda material is supplied Christian religious publications.

The "newly created *Division of Christian Education of the National Council of Churches"* has given the AJC and the ADL "an unprecedented opportunity" for injecting propaganda into lesson materials, study guides, audio visual aides, etc., for use in educational activities sponsored by Protestant Churches and organizations.

AJC completed its analysis of films depicting the *Crucifixion Story* in 1950 " and the results were made available to community councils through the *National Community Relations Advisory Council."* Pressure is now being exerted to coerce "leading educators and film producers to modify those films believed to affect adversely Jewish-Christian relationships."

"Since over 300,000 Protestant Churches now use film and film strips as part of their educational program," says AJC, "this provides an important area in which corrective action is indicated."

In the strictly American Jewish-field the AJC program is different. Jews are not only "American" citizens; they are also *Jews.* Emphasis is always placed on the necessity of the survival of Jewry *as Jewry.* Justice Louis D. Brandeis, of the Supreme Court of the United States, in an address to the *Eastern Council of the Central Conference of Reform Rabbis* on June 28, 1915 declared that "Jews are a distinct nationality of which every Jew, whatever his country, his station or his shade of belief, is necessarily a member."

"Special studies by AJC's *Scientific Research Department,"* declares AJC, "will be utilized for future programming in this area. The studies, designed to reveal attitudes of Jews to themselves, their non-Jewish neighbors and their co-religionists abroad, etc. point up problems particularly disturbing to American Jews today."

The AJC keeps close contact with Israel. "Clarification with respect to relationship of American Jewry and Israel," it declares, "has been vigorously pursued by our President, Jacob Blaustein, and our officers, through personal visits to Israel at the request of Mr. Ben-Gurion, and through conferences with top officials of the Israeli government, both in America and Israel. Through distribution of pertainent speeches, press stories and background memoranda, AJC constituency and Jewish community leaders are kept abreast of current developments, trends and problems."

Fantastic Activities

The scope and magnitude of these amazing activities, when viewed in their entirety for the first time, must appear fantastic and unbelievable. That any group of Americans should undertake such activities is even more incredible.

Only an American "apart" from all other Americans can believe that he has "a vital stake in the maintenance and expansion of *democracy* in the *United States,"* and "a compelling stake in *world affairs."* If there is any logical answer at all to these frenzied quasi-governmental activities of the *American Jewish Committee* and its network of similar organizations, it must be found in the proposition that a Jew believes he is something separate and distinct from the tradition and life of the country where he is born or where he resides, and, although not of it, he must mold it to his needs and to his pattern;—that his relation to, and his attitude toward, the world at large is much the same, amplified by his "oneness" with international Jewry.

It is important to reemphasize that even though these attitudes and activities are carried on in the *name* of American Jewry, the average American Jew is hardly more responsible for them than is the average American. That the American Jew should be the exploited victim of the grandiose schemes of a handful of so-called leaders is regrettable. That he must be the victim of their ambitions is tragic.

Propaganda and Snooping

The program of the *American Jewish Committee* is formulated "by its two major lay bodies,"—the Executive and Administrative Committees. In addition there are "29 national lay committees with a total membership of approximately 450 individuals who assume an active role in the job of program-making for the agency."

The use of the term *"lay"* in reference to *"bodies"* and *'committees"* of a private association or corporation is interesting. The word "lay" properly refers to *the laity,* which, in turn, is defined as *"the people distinguished from the clergy"* or *"those outside any profession."* Other meanings of *"lay"* include *"nonprofessional'* and *"inexperienced."* With these definitions in mind, it seems proper to inquire if the *American Jewish Committee,* as such, considers itself in the category of the *"clergy," "professional Jews"* or just as *"experienced Jews."* Are these *"lay bodies"* and *"lay committees"* to be considered something aside, subordinate, and subservient to the ruling heads of the Committee?

In any event the AJC program is said to be developed on the basis of "facts." That these "facts" are particularly its own is evidenced by the AJC statement that they are secured from the *Library of Jewish Information.* In addition to servicing the interlocking network of Jewish organizations throughout the country, AJC was successful in 1950 in placing its propaganda material in more than 700 agencies, "including such organizations as the *Russell Sage Foundation, New York Public Library, Federal Council of Churches, Columbia University Press,* and numerous magazines and newspapers."

Typical of this planted propaganda—referred to as "basic facts and essential data" by AJC—are the following:

"A memorandum on *Genocide* and the *Genocide Convention* to form the basis of our testimony before Congress;

"A fact sheet distributed to organizations whose cooperation was sought on behalf of the *Genocide Convention;*

"A survey of American educational and orientation activities currently being carried on in Germany;

"A continuing report of the situation of Jews in Iron Curtain countries;

"Analysis of nationalist and anti-nationalist statements appearing in the general American press; :

"Summary of developments in the field of civil liberties and civil rights."

Regular reports on anti-Semitism and kindred matters are received from chapter offices and from the "professional field staff." "On-the-scene" surveys are frequently made by AJC agents—such as in Peekskill following the rioting over the communist nature of the meeting and the appearance of Paul Robeson. AJC refers to the affair as "*race* riots."

"Facts dealing with the nature and extent of organized and latent anti Semitic activities are constantly reported and analyzed by trained investigators and lawyers with extensive background and experience in this work." These "facts" are secured through *confidential investigations.*

Through AJC's Washington office, pertinent developments in the nation's capital of concern to American Jews are immediately flashed to AJC heads.

Monthly reports of trends on Jewish problems come from AJC's officers in Europe, Buenos Aires, London and Israel.

A special mailing list of 600 correspondents in 300 cities receive AJC propaganda regularly. The list includes members of local boards of education, church groups, librarians, educators, club leaders and other key figures. Mailings carry "up-to-date information on the status of anti-Semitism and national and international issues having a bearing on Jews. Books, articles, radio programs, etc., are given particular promotion when they further AJC's program."

In a period of five years AJC has been responsible, either wholly or in part, for five thousand radio programs. Needless to say there were few of these program listed as AJC productions. A "lay committee" of radio producers, network officers, writers and radio personalities is utilized in this field of propaganda. These AJC campaigns are subtle and 'multi-faceted"—to use its own term. They include:

Placing well-known people on special programs—to secure wider audiences.

Feeding propaganda to newscaster.

Dramatic and documentary productions.

Injecting special AJC "angles" and "subjects" into scripts for quiz shows, discussion programs, children's programs, etc.

Working on or with producers and writers to inculcate AJC ideas and attitudes with respect to handling of "minority problems."

Television, magazines,—in fect all available media is utilized by AJC for its propaganda. It has been successful in planting articles and stories favorable to the Jews in the press, and have been powerful enough to either modify or eliminate articles and stories containing references to the Jews that AJC brass believed offensive.

The AJC prepared and distributed to several hundred small and middle circulation newspapers a series of thirty editorials and feature articles; *four newspaper ads;* a comic strip a clip sheet containing 16 statements by prominent individuals together with their photographs, and two picture stories of immigrants' adjustment to American life.

A picture booklet, *The Face At the Window,* a tear-jerker about refugees, was distributed to 75,000 leaders and editors throughout the country.

In addition AJC insinuates itself into the preparation of spot announcements, speeches, radio scripts, etc.

It activates veteran, labor, youth, church and all other susceptible organizations in behalf of its programs and projects.

During its stepped-up propaganda campaign on the *Genocide Convention* it prepared up-to-date "fact" sheets for editors, newscasters, organization leaders, etc. Whenever a "favorable opinion" was expressed by an "influential citizen" the citizen and the opinion were publicized.

Says the AJC: "We work with and through the major national organizations and special interest groups in which millions of Americans are active, i.e., labor unions, veterans organizations, youth groups, church groups, educational associations."

AJC works closely with the *Anti-Defamation League of B'Nai B'Rith,* as has been seen. Through the *National Community Relations Advisory Council* it keeps contact with numerous Jewish organizations, including the *National Jewish Welfare Board, Synagogue Council of America, American Association for Jewish Education, B'Nai B'Rith, etc.* AJC maintains close contact with world Jewry through such organizations as the *Jewish Agency for Palestine,* the *Alliance Israelite Universalle,* the *Anglo-Jewish Association* and the *American Jewish Joint Distribution Committee.*

AJC works on, with and through American government officials and agencies as well as on, with and through governments abroad.

The *American Jewish Committee* considers that this is a "highly critical moment" in history, and "that the opportunity" before the Jews "is greater than at any other time since the birth of the *United Nations in San Francisco.*"

Activities Strictly Political

This is the story, in brief — and largely in its own words from its own documents — of the amazing *American Jewish Committee.* That it is an almost incredible story is conceded.

To have told it is to be called an "anti-Semite" — which, of course, completely begs the question. It is a "shop-worn retort that knows no better answer. The story should be told whether the organization be Irish, Swedish or Jewish. Race and religion have nothing to do with it.

These activities are political Semitism and Judaism are mere shields which have effectively cloaked these activities. The deceit must be torn aside so that the American people may see what it hides.

Many of these political activities are un-American in that they seek to pervert our Republic and our government and make it something never intended by the Constitution.

It is un-American to seek foreign control over our domestic laws by the ratification of *United Nations* treaties — such as the *Genocide Convention* and the *Declaration of Human Rights* — which, under our own Constitution, become the supreme law of the land.

It is un-American to assume the re-education and reorientation of American thinking in accord with the design of a foreign minority bloc; — especially when that bloc seeks to preserve its separate entity internationally and nationally.

It is un-American for a so-called minority group to create and maintain a vast espionage system; to establish and maintain a network of national and international organizations and agents for its own particular purposes — *whatever they may be.*

It is un-American for any segment of American society to use the facilities of communication and information by controlling its "lay members" in such facilities, advertising mediums, or by other devices of pressure, for the dissemination of its own particular propaganda to an unsuspecting public.

It is un-American to apply *"book-stifling" and "quaratine treatments"* to writers and speakers with the attendant coerced "co-operation" of newspapers and other media of communication indicated in such process.

In short, the activities, methods and techniques of the *American Jewish Committee,* in the opinion of this writer, are repugnant and obnoxious to every American tradition and practice.

It is obvious that the *American Jewish Committee* is not *American.* It remains for American Jewry to say whether or not it is *Jewish.*

★ ★ ★ ★

• A TENNEY REPORT

ZIONIST NETWORK

By SENATOR JACK B. TENNEY

Introduction by
FRANKLIN HICHBORN

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Jack B. Tenney
H. A. Nickel

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INTRODUCTION

By FRANKLIN HICHBORN

William IX, Landgrave of Hesse-Cassel, had a hobby. He collected rare coins. Mayer Amschel, perhaps the ablest of his subjects, a pawnbroker of Frankfort-on-the-Main, had ambition to walk with kings. Studying his monarch for the most likely approach, he decided upon William's hobby. He accordingly offered the Landgrave scarce coins. An association developed which proved most advantageous alike to monarch and subject.(1) When, for example, the Landgrave rented the Hessian mercenaries to George III of England to fight against the American patriots of our Revolutionary War, Amschel handled the financial arrangements.(2) When William fled before the approach of Napoleon's armies, he entrusted his state papers to Amschel for safekeeping.(3)

As Amschel waxed wealthy under the favor of his patron, he repainted his green pawnbroker's sign, a huge shield, red, ("Zum Rothen Schild") and the people began calling him Rothschild.(4)

The Rothschilds opportunity came with the Napoleon wars. They financed England largely. And they made England pay generously for it. Dr. David Starr Jordan, first President of Stanford University, tells us, on the authority of the Jewish Encyclopedia, that they made a broker's profit four times on the 80,000,000 pounds sterling of gold bought for use in Wellington's campaign: on the sale of the gold to Wellington; on the sale of Wellington's paper; on the repurchase of the gold from Wellington; and on the sale to Portugal of the gold bought back of Wellington.

Nathan Rothschild, ablest of Amschel's five sons, established himself in London. His four brothers he placed, respectively, in Frankfurt, Paris, Naples and Vienna. The first rule of their management was that

> "The different banks should each act in the common interest, regardless of the purpose of the nation in which it might be placed."(5)

In this way a financial network was established that eventually encompassed Europe.

The end of the Napoleonic wars found the Rothschilds entrenched to exploit their opportunities. For example: Austria after the war attempting to put her finances in order, retire her paper money, and reduce the public loan, required ready money. Her share of the French indemnity was payable over a series of years. For generous discount the Rothschilds advanced the indemnities.(6)

And then Austria experienced what in our day is called "the terrible power of the purse." The brothers Amschel and Solomon Rothschild demanded as their reward, titles of nobility.

The demand met with prompt refusal from Privy Councilor Baron von Lederer. He reported to Emperor Francis that the Rothschilds had been well paid for their services, and recommended:

> "Personally, I consider that the most suitable thing would be that your Majesty should make a gift to each of the two brothers Rothschild, a gold snuffbox bearing your Majesty's monogram in diamonds. Count Stadion (who had recommended granting the titles) might be consulted as to the monetary value of the gifts."(7)

Nevertheless, the brothers Rothschild got their titles of nobility. Soon after England and France conferred titles of nobility upon the other Rothschilds. And their network was extended until all Europe, Asia and part of Africa were involved in its meshes. Dr. Jordan declares, in his *"Unseen Empire"*: "The Sassoons were the Rothschilds of the Orient. Their influence dominated in finance from Yokohama to Bombay." Jordan quotes Powell as stating, "In Egypt he (Baron Cassel, International Banker is (1909) more powerful than the Khedive and the British Consul-General rolled into one." Jordan points out that the international bankers group "are allied to one another by close ties of blood, marriage and business" — a network which he described as *"The Unseen Empire of Finance."*

Of that Unseen Empire, E. Alexander Powell declared in *The Saturday Evening Post* for June 19, 1909:

> "The European peoples are no longer under the Government of the respective nations. They have passed under another scepter. They have become the subjects of another Power — a Power unseen but felt in palace as in cottage, in Russia as in Spain, by every parent and child, by every potentate and every laborer. No nation on the European continent has any longer an independence that is more than normal. The political autonomy of every one of them has been surrendered to the will of a despotism before which every kingdom and empire and republic fawns in the most abject subserviency."

England he described as "From being the most independent sovereignty that ever existed in the world, has become but a province in the unseen empire." France he described as "shackled hand and foot with the chains of her overwhelming debt." Germany he declared "dares not take any important step — to colonize in China or the Cameron, to build a warship, to dig a canal, to contract for a new rifle, to sign a treaty — without making petition to the occult Powers of Money who rule and reign."

The influence of that network of finance was felt in our United States, even though our national debt was then negligible, less than one billion dollars. Powell states "that every (then of 1909) egg that is laid in the Balkans for European consumption, every yard of cloth, every rifle, every jacknife that is sold south of the Danube, pays a toll to the fortune of the shrewd old Baron (Maurice de Hirsch)."

Declares the late Dr. E. A. Ross, in dealing with Jewish opposition to American immigration laws in his *"The Old World in the New"* (1914):

> "Although their (the Jews) is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill. The power of the million Jews in the metropolis (New York City) lined up the Congressional Delegation from New York in solid opposition to the literacy test. The systematic campaigns in the papers and magazines to break down all argument for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the *National Liberal Immigration League* and its numerous publications. From the paper before the commercial body or the scientific association to **the heavy treatise produced with the aid of the Baron de Hirsch**

> **Fund,** the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. In order to admit their brethern from the Pale, the brightest of the Semites are keeping our doors open to the dullest of the Aryans." (Boldface supplied.)

Dr. Jordan, in his "Unseen Empire," attributed this network of the power of the purse to the war debts that had been saddled upon the European peoples. But he anticipated no further war. "The (International) Bankers of today (1914) hold Europe in peace," he declared, "because indeed they hold Europe." Israel Zangwell, the Jewish writer, had four years before (1910), in his Italian Fantasies, given expression to the same thought. "In the security necessary for international investments," he wrote, "lies the prime hope of world's peace. . . . The Jews, the original missionary people in whom the families of the Earth were to be blessed, have made the millennium possible by the creation of the Bourse."

And then came two World Wars which increased the war debts of Europe thirty-fold, and left our theretofore pratically debt-free United States with a war debt of 256 billion dollars.

During the years of development of this world-encircling financial network important changes were taking place among the Jews of Western Europe and of Russia.

In Western Europe, Moses Mendelssohn, a Jewish scholar and philosopher, held that the unfortunate barrier between Jews and non-Jews was that the "Jews had erected about themselves a mental ghetto." He advocated leading the Jews "out of the mental ghetto into the wide world of general culture."

Mendelssohn's objective was opposed by Jewish leaders of his time. He died in 1786, discredited by the leaders of his own people.

However, with the awakening of the nineteenth century, Mendelssohn's ideals gained support among all classes of Western European Jews. Their leaders achieving civic equalities disclaimed that Israel was a nation within the nations; declared that Israel existed only as a religion.(8) Their attitude is well expressed here in America by the *American Council for Judaism,* of which Rabbi Elmer Berger of New York is Executive Secretary, which declares:

> "We believe Americans of the Jewish faith are and want to be individual American citizens — not members of a separate block or a segregated 'Jewish people.'
>
> "Nationality and religion are separate and distinct. Our nationality is American. Our religion is Judaism. Our homeland is the United States of America. We reject any concept that all Jews outside of Israel are in 'exile.'"

In Russia a very different situation developed. Early in the Christian era, the Khazars, non-Semite Mongol Turkish tribes, had been driven westward from Central Asia. They conquered the territory now Southern Russia and established the powerful Khazar Kingdom.(9) About the sixth century they adopted Judaism as their religion. Their descendants are now generally known as Russian Jews. In Russia they maintained a state within a state, unassimilated, separate. Rabbi-governed, they had no intention of becoming Russianized. In the nineteenth century, a Jewish scholar, Isaac Baer Levinsohn, undertook to do what Mendelssohn had attempted in Europe a hundred years before, break down the "mental ghetto" which kept the Jews out of "the wide world of general culture." He failed as Mendelssohn had failed. With the nineteenth century awakening, Czar Alexander II, in an attempt to solve the Khazar problem, relaxed all restraining regulations. His Khazar subjects of the Jewish faith were free to travel without restrictions; schools and universities were open to them. They did not respond as the Czar had hoped. His assassination, in which Khazars were held to be involved, revived "a latent anti-Semitism." Many Khazars fled Russia for Western Europe and America.(10)

In Russia the Khazars divided into three groups: A small minority following Levinsohn's policy to abandon the "mental ghetto" which kept them apart from their fellow countrymen; and two groups made up of the younger Jews, one of which advocated overthrow of the Czardom; the second, the establishment of a Jewish State in Palestine. The attitude of older Jews was that if revolutionary sons were right, all would be happy in Russia, and if Zionist sons were correct, they would go to Palestine, so all would be well either way.(11)

Out of the first group came triumphant Communism, which overthrew Russia; out of the second came triumphant political Zionism, eventually established by the Western Powers, collaborating with Communist Russia, in the State of Israel. Mr. Benjamin H. Freedman, an outstanding American of the Jewish faith, declares in an article in *The National Economic Council* Letter for October 15, 1947, that the Eastern-European Jews "form the Zionist group practically in toto," and have "neither a geographic, historic or ethnic connection with either the Jews of the Old Testament or the land known today as Palestine."

Theodore Herzl's *"The Jewish State,"* published in 1896, became the Zionists' bible. In Western Europe, however, the movement met strong Jewish opposition. When the call for holding a representative Zionist Congress at Munich on August 25, 1897, was issued, the leading Rabbis of Germany issued a protest against such a gathering. The Jews of Munich publicly objected to the Congress being held in their city. The Zionists accordingly changed the meeting place to Basle, Switzerland. The 197 delegates in attendance, most of them from East of the Danube, undertook to commit the Jews of the world to Zionism.(12)

In England, Messrs. Alexander and Montefiore, Presidents respectively of the *Board of Deputies of British Jews* and of the *Anglo-Jewish Association,* sent a manifesto to the *London Times,* stating that the theories of political Zionism undermined the religious basis of Jewry, and declaring that:

> "Establishment of a Jewish nationality in Palestine, founded on the theory of Jewish homelessness, must have the effect throughout the world of stamping the Jews as strangers in their native lands and of undermining their hard-won position as citizens and nationals of those lands."(13)

Against this Jewish opposition the Zionists had the support of the world-circling financial network which Dr. Jordan so graphically described as the Unseen Government. When Herzl's strong supporter, the Eastern leader of the network. Baron de Hirsch, died, Herzl wrote in his diary: "Hirsch dies and I enter on negotiotions with princes." He did. Zionists began to play the game of practical politics. Their network of organizations encompassed the United

States, England, and most of the continent of Europe. In our own country related organizations developed. Back of them all is the terrible power of the purse. And woe to Jew or Gentile, politician or industrialist who attempts opposition. Declares Mr. Benjamin H. Freedman in his article quoted above, that such opponents:

> ". . . will be smeared. They will be slandered. Already Zionists have been able to bring about economic ruin of many Christians and Jews who have dared challenge their right to claim Palestine for a Jewish national home.
>
> "By holding the threat of being called 'anti-Semitic' over men engaged in public or business life, they have been able to stifle opposition — even among American Jews such as the writer, who have no interest in forming a Jewish state but wish only to live and die as good Americans."

The network of Communist groups are too notorious to require elaboration here.

The ramifications and influence of the network of Jewish organizations, both in England and our own country, are difficult for Americans to understand or credit. For example:

The British Government wrote the international banker, Lord Rothschild of England, that it would support the Zionists in establishing them in Palestine. The letter, dignified as the "Balfour Declaration," was publicized as a declaration of British Government policy, written by Lord Balfour. As a matter of fact, the original draft was prepared by prominent English Zionists. It was then sent to Washington for the approval of American Zionists headed by the then Justice of our Supreme Court, Louis D. Brandeis, and edited by them. (See *"The Great Betrayal"* by the Zionists Rabbi Stephen S. Wise and Jacob de Haas.) As de Haas puts it in his biography of Brandeis, the American Zionists made "most necessary revision." The revised letter was submitted to President Wilson for his "consent and approval," who, through Colonel House, authorized cabling to the British Government the version which the American Zionists and President Wilson had approved. (See de Haas' *Biography of Justice Brandeis*, Page 92.) It was then sent to Lord Rothschild as a declaration of policy by the British Foreign Office, to be published to the world as the "Balfour Declaration."

The concluding lines of this letter to International Banker Lord Rothschild read:

> "I (Balfour) should be grateful to you (Lord Rothschild) if you would bring this declaration to the knowledge of the Zionist Federation."

The Zionists on both sides of the Atlantic had been working on the letter for months. Commented Jeffries in his "Palestine the Reality": "Nothing more cynically humorous than the final lines of this letter ("Balfour Declaration") has ever been penned."

Zionist Jews subsidized Vincent Sheehan to go to Palestine and write articles (propaganda) for them. When Sheehan found what Palestine conditions actually were, and what he was required to write, he returned the subsidy and refused to write the articles.

He then attempted a series to inform Americans of what was going on in the Holy Land. The *New York World* printed the first of the series.

Sheehan tells us in his "Personal History," chapter on the Holy

Land, that Zionist demonstration against *The World* resulted. He learned that 3,000 letters of protest from Jews had been received by that paper in a single day. He states that he "did not want to get any of my unfortunate papers into trouble with their Jewish readers and advertisers." The revealing articles were discontinued.

Such experiences do not make for the freedom of the press in these United States.

The late James Forrestall, as Secretary of Defense, found that America's support of Zionist aggression in Palestine was losing our country the century-long confidence, respect and friendship of the Christian and Moslem Arabs. This endangered our access to Eastern oil, vital in case of war. He found further that the Democratic and Republican parties were bidding against each other for Zionist campaign contributions and blocs of Zionist-controlled votes. In the interest of the security of our country, not to say honor, he attempted to bring this bidding to an end. He failed. In his published Diaries he tells why.

His Democratic associates objected because very large sums had been received from Jewish (campaign) contributors (Page 309); many such contributions were made with the distinct idea that the givers' views would be considered in dealing with the Palestine question (Page 345); that without Jewish support, the Democrats might lose New York, California and Pennsylvania (Page 363).

On the Republican side he found the leaders holding that the Democrats had used the Palestine question to their advantage and that Republican leaders thought themselves entitled to do the same thing (Page 347).

Douglas Reed, authority on Near East conditions, in his *"Somewhere South of Suez,"* accounts for the success of Zionism with the charge that Statesmen of the Christian West have "Zionist halters round their necks." Critics of Zionist activity, Jew or Gentile, and opponents of Communist infiltration and activities, are misrepresented, "smeared," villified. Defense Secretary James Forrestal was driven to his death. Charles A. Lindbergh, a national hero, popular and beloved, warned against alliance with Communist Russia and named the groups planning to involve us in World War II. He was driven from public life at a time when his exceptional abilities were most needed. Currently General Douglas MacArthur, Congressman Harold Velde, Senators William E. Jenner, Joseph McCarthy and Pat McCarren are subjected to the same smear attacks. Declared Senator McCarran in a speech before the Senate:

> "It would be easy for me to stand mute. I cannot do so. No man in or out of this body would relish the vilification and attack to which I have been subjected, but if I must choose, as I have chosen, between the vilification and attack, and yielding to that which I know is wrong, that which I know is detrimental to the best interests of the nation which I have tried faithfully to serve, then I welcome the vilification and attack."

When Zionist terrorists assassinated Count Folke Bernadotte and his assistant, Colonel Serot, Dr. Felix Morley, as "solemn warning," stated in Human Events for September 22, 1948.

> "The cold blooded murders of Count Bernadotte and Colonel Serot in Jerusalem, by gunmen in Jewish uniforms, is more than a horrible crime . . . It also is a

> solemn warning to those Americans who unconsciously helped to set the stage for that appalling outrage."

Such conditions could not exist without vast and far-reaching organization of Jewish peoples. To be sure, there is Jewish opposition. But, as Dr. Morley points out, "the Jews, who regard themselves as Americans first, and Jews afterwards, appear to be fighting a losing battle. If so, it is a tragedy — for everyone concerned."

Senator Jack B. Tenney has presented the network of Jewish organizations in a way that his fellow citizens, with vague knowledge of its activities, can appreciate its far-reaching ramifications and tremendous influence. That that influence has been unfortunate for the American people stands out clearly and is sustained by the record. Senator Tenney's is a public service of immeasurable value.

June 12, 1953
Santa Clara, California

REFERENCES

(1) *"The Rise of the House of Rothschild,"* Count Egon Caesar Corti.
(2) *"The Unseen Empire,"* Dr. David Starr Jordan.
(3) *"The Rise of the House of Rotschild."*
(4) *"The Unseen Empire."*
(5) *"The Unseen Empire."*
(6) *"The Rise of the House of Rothschild."*
(7) *"The Rise of the House of Rothschild."*
(8) Rabbi Elmer Berger's *"A Partisan History of Judaism, the Jewish Case Against Zionism";* also Douglas Reed's *"Far and Wide."*
(9) *"The Iron Curtain over America,"* John Beaty. Recogauthorities, Jew as well as Gentile, agree on this point.
(10) Reed's *"Far and Wide."*
(11) Reed's *"Far and Wide."* Reed draws heavily on Dr. Chaim Weizmann's *"Trial and Error."* Weizmann, Zionist leader, exercised almost hypnotic control over Lloyd George, Lord Balfour and other English leaders of the World War I Period. See Jeffries' *"Palestine the Reality."*
(12) Rabbi Elmer Berger's *"The Jewish Dilemma."*
(13) Jeffries *"Palestine the Reality."*

When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; and at the same time, when we rise, there rises also our terrible power of the purse."

Theodor Herzel, THE JEWISH STATE

I

AMERICAN JEWRY

American Jewry is probably the most tightly organized segment of humanity in the world. It has been estimated that there are no less than twenty-five thousand individual clubs, societies, groups and synagogues in the United States alone. Less than four thousand of them are synagogues. Better than one hundred million dollars are contributed annually by American Jewry for the support of these organizations.

American Jewry may be said to be composed of three distinct groups: Spanish, German and Russian. Most authorities are agreed that only the Spanish and German Jew are ethnically Hebrews; that the Russian Jews are the descendants of the Khazars, a Tartar tribe converted to Judaism in the eighth century.

The Spanish Jews

The *first* Jews to settle in the American Colonies came originally from Spain and Portugal. Some of them came directly while others came via South America. They are known as *Sephardic* Jews. They settled first in New Amsterdam (New York) in 1654 but soon spread to other towns along the Atlantic coast. At the close of the Revolution there were not more than 3000 Jews in the United States, and until 1815, nearly all were of Spanish origin.

Many of the *Sephardic* Jews were wealthy for their time, while others were peddlers and small merchants. All of them were imbued with something of the pride of the Spaniards and considered themselves the aristocracy of Jewry. By 1815, *Ashkenazic* (Polish-German) families were settling among the *Sephardic* Jews, and though they were permitted to attend the established synagogues the Spanish Jews held themselves apart from them and frowned upon intermarriage with them.

The German Jews started to arrive in 1815. Although *Sephardic* leadership continued until 1830, Jews of Germanic origin constituted the majority of the approximately 10,000 Jewish population of that year.

Synagogues and cemeteries were the chief concern of the Spanish Jews. Hebrew schools were established as early as 1731. Burial and charity societies were organized and incorporated in 1832 and 1846.

The Spanish Jew, cultured and proud, appears to have integrated himself into the life of the Colonies and later into the life of the Republic. Escaping from persecution in Spain and Portugal, he seems to have been received, for the greater part, with cordiality.

The *Sephardic Brotherhood of America* was incorporated in

1915 for the promotion of the economic, social, educational, and religious welfare of its members. Its president is David N. Barocas and its executive director is Hyman M. Nadjari. Its official publication is *El Hermanado.*

The *Central Sephardic Jewish Community of America* was incorporated in 1941 for the promotion of the culture, religion, and welfare of *Sephardic Jews.* Its president is Simon S. Nessim and its secretary is Vitalis Nachmias. Simon S. Nessim is also the president of the *World Federation of Sephardi Communities* (incorporated in 1944). The executive director is Henry V. Besso. This organization seeks to unite *Sephardim* throughout the world in order to promote *Sephardi* interests and welfare.

The German Jews

Between 1830 and 1880 200,000 Jews entered the United States from Germany, increasing the Jewish population to about a quarter of a million. These immigrants were a different people from the proud Spanish Jews who had first settled in the Colonies. Uneducated for the greater part, with generations of ghetto segregation behind them, they hurried to America and freedom. Among them, however, were brilliant men, and, as a whole, they were hard-working and enterprising. Many of the great department stores in the major cities of the United States are monuments to their business acumen.

B'Nai B'Rith

Among other talents the German Jews possessed skill in organization. The *Sephardim* were few and their organizational efforts had been restricted to synagogues and cemetery associations.

The *Independent Order of B'Nai B'Rith (Sons of the Covenant)* is the oldest Jewish organization of importance in the United States. It was founded in New York City in 1843.

"In the first Constitution of the *Independent Order of B'Nai B'Rith,*" said Leo N. Levi, President of the Order, 1900-1904, "the central thought was that of a Union of the Sons of the Covenant. All other ideas were to be subordinated to the importance of union. Its scope was limited to this country, and its main purpose as stated, to secure 'a dignfied representation of the Israelites of America in a religious and social point of view and the elevation of the masses in a moral and intellectual direction' . . . It was the first effort in the history of the Jews to organize them as such, on lines not exclusively religious or local. In its success the Jews discovered themselves in a new light. They found that their weakness could be changed into strength and that the best elements among them could be employed to improve the tone of the worst."

Subsequently the scope of Union was extended to world Jewry and the Order became *international.*

Frank Goldman is *B'Nai B'Rith* president. Maurice Bisgyer is secretary. The official publication of the Order is *National Jewish Monthly*. The *Women's Supreme Council of B'Nai B'Rith* has its headquarters in Chicago. Its president is Mrs. Abram Orlow and its national director is Mrs. Arthur G. Laufman. The purposes of the *Women's Supreme Council* are said to be the furtherance and coordination of youth welfare and educational programs, the defense of Jewish rights, philanthropy, social action for Americanism, and veterans affairs.

The *B'Nai B'Rith Youth Organization* is chairmaned by J. J. Lieberman. Max F. Baer was Acting National Director in 1950. The organization "strives to create in young people a synthesis of the best in Jewish and American heritage through a program of cultural, religious, interfaith, community service, social ,and athletic activities."

The *Independent Order of B'Nai B'Rith* was organized by twelve New York German Jews, headed by Henry Jones. They called themselves *Bundes Bruder* and their ritual was first in German. For many years the Order was almost exclusively composed of German Jews.

The *Free Sons of Israel* (1849), the *Order Brith Abraham* (1859), the *Kesher shel Barzel,* and the *Independent Order Brith Abraham,* were composed largely of the Russian-Jewish immigrants trickling into the United States in this period.

The first *Young Men's Hebrew Association* was organized in New York in 1874 by a group of young German Jews, among whom was Oscar S. Straus.

Early Organization

Edgar Mortara was the son of a Bologna Italian-Jewish family. In 1858, at the age of five years, he fell ill. Without consulting the boy's parents, the nurse, who was an ardent Catholic, called in her priest who baptized the boy. Shortly thereafter both the child and the nurse disappeared. When Rome was captured by Italian troops in 1870 Edgar was given an opportunity of reverting to Judaism. This he refused to do, ultimately becoming an Augustinian.

This case aroused both European and American Jewry. The *Alliance Israelite Universelle* was organized in Europe in 1860, following the creation of the *Board of Delegates of American Israelites* in the United States in 1859. The *Board of Deputies of British Jews* had been organized in 1760.

The *Alliance Israelite Universelle* has its headquarters in Paris. Its president is Rene Cassin and its secretary-general is Eugene Weill. Its principal activity is administering Jewish schools in the Mediterranean countries.

The *Board of Deputies of British Jews* was first concerned with the *Sephardic* Jews and their interests. Later it was joined by delegates of the German congregation, and it now purports to represent all the Jews of England. Its president is Abraham Cohen and its secretary is A. G. Brotman. Its present activities are said to be concerned with British Jewry, the improvement of its general position; aiding Jewish communities and individuals abroad in cooperation with other oragnizations and persons. Although accused in 1949 of being dominated by the "Zionist caucus" and the *World Jewish Congress,* the *Board of Deputies of British Jews* poined with the *South African Jewish Board of Deputies* and the *American Jewish Conference* to form the *Coordinating Board of Jewish Organizations.* The *American Jewish Conference* was dissolved in the early part of 1949 and the *B'Nai B'Rith* took its place on the *Coordinating Board of Jewish Organizations.* The Rev. Dr. Abraham Cohen was elected president, succeeding Selig Brodesky. Dr. Cohen was minister of the *Birmington Hebrew Congregation* and a vice-president of the *World Jewish Congress* (British section) and was the first rabbi to hold the office of president of the *Coordinating Board.*

Co-chairing the Board with Dr. Cohen is Arthur Ettlinger of the *South African Jewish Board of Deputies* and Frank Goldman of the *B'Nai B'Rith.* Maurice Bisgyer and A. G. Brotman are secretary-generals. This international organization purports to represent world Jewry before the United Nations, particularly before the *United Nations Economic and Social Council* (ECOSOC).

The *Board of Delegates of American Israelites* was organized in 1859. Rabbis Isaac Leeser and Isaac M. Wise were both active in this group from the beginning. This organization was the first in the United States of the so-called "Jewish defense" associations. Its principal accomplishment was an amendment to Federal law striking the provision that restricted Army chaplains to ministers "of a Christian denomination" sothat Jewish rabbis became eligible to serve in the armed forces in that capacity.

The *Board of Delegates of Civil and Religious Rights* succeeded the *Board of Delegates of American Israelites* in 1878. The *B'Nai B'Rith* was active in support of this new Board. Simon Wolf was the Washington lobbyist for this organization for about forty-five years. The Board was dissolved in 1925.

In 1873 Rabbi Isaac M. Wise organized the *Union of American Hebrew Congregations.* Two years later he established the *Hebrew Union College* in Cincinnati, the first rabbinical seminary in the United States. In 1889 Wise founder the *Central Conference of American Rabbis.* The *National Department of Synagogue and School Extension* was established after Rabbi Wise's death. The significance of these organizations lies in the fact that they brought American Jewry together as a distinct group in the United States, thus effectively halting assimilation.

The Forty Eighters

Many of the Jews immigrating to the United States came as a result of their revolutionary activities in Germany in 1848. They became known as the "Forty-eighters."

Karl Marx and Frederich Engels issued the *Communist Manifesto* in 1848 and some of the "Forty-eighters" carried its virus, if not the actual publication, with them to the United States.

Ferdinand Lassalle, son of a Jewish merchant, influenced by Marx and Engels, was active in this period, advocating his theories of state socialism and workers' cooperatives. While the success of his ideas for a political party of workers did not come until later, the elementary philosophy of modern labor unions and "social democracy" won many followers among the German Jews, who carried these doctrines with them to America.

And then there was Dr. Moses Hess, called by some the "communist rabbi". He had collaborated with Marx and Engels. Ultimately Hess joined Lassalle in advancing state socialism, while championing Zionism. Many of his followers were among the "Forty-eighters."

From the group of Jewish socialists and communists who had first worked with Marx and Engels there had issued several brands of revolutionary thinking patterned after Marx's rabbinical abstraction. Each school had its following and many came to America.

The Russian Jews

The third wave of Jewish immigration began in earnest in 1881. The overwhelming majority were from Russia, although many came from Poland, Galacia, Roumania, and other parts of eastern Europe. The German immigration had slowed to a trickle after 1871.

Rabbi Lee J. Levinger cites some interesting statistics on Jewish immigration. "From 1790 to 1840," he writes, "— a period of fifty years — the population of the United States as a whole increased from 4,000,000 to 17,000,000 or 325%; during the same half century the Jewish population increased from 3,000 to 15,000 or 400%. Thus, in the Spanish period the increase was about the same as that of the nation as a whole. During the next forty years the national population increased from 17,000,000 to 50,000,000 or 200% but the Jewish population increased from 15,000 to 250,000 or 1400%. During the German period, then, the Jews increased seven times as fast as the population of the country as a whole, and became fifteen times as numerous as they had been. During the next forty years from 1880 to 1920, the United States changed from a nation of 50,000,000 to one of 106,000 000, an increase of 112%; but at the same time the Jewish community increased from 250,000 to 3,500,000 an increase of 1300%. That is, during the Russian period of immigration American Jewry increased eleven times as fast as the popoulation of the nation as a whole, and became fourteen times as large as it had been before the period began."

Between 1881 and 1920 two million Jews entered the United States. Of the four million, two hundred thousand Jews in the United States in 1928 it is estimated that three and a half million were of east European birth or descent.

Descendants, for the greater part, of the Khazars, speaking Yiddish, poverty-stricken oppressed and persecuted, the Russian Jews poured into America. For a period of eight years they averaged a hundred thousand a year. Both the Spanish and German Jews came to America with some attachment for the lands of their birth. In Spain, Portugal and in Germany the Jew felt himself to be a Spaniard, a Portugese and a German. In the United States he became an American and felt himself to be a part of the country. This was not true of the Russian Jew. He was no part of Russia. He was of a nation apart. He had his own courts. He was ruled by Jews and very seldom met a Gentile, except in business transactions or governmental difficulties.

The Russian Jews were either conservative or orthodox, or radical extremists, socialistic and atheistic. Feeling no allegiance for the land of their birth, their patriotic instincts turned to the Phrophetic promise of the reestablishment of Israel. Whether under the iron heel of the Czar's secret police or breathing the free air of America, Russian Jews considered themselves a nation in exile. America was but a *never* exile and to it they carried their intense Jewishness, sense of solidarity, and hatred for *goy* governments. Imbued with these traditions, the Russian Jews in America became fanatical Zionists.

Richard J. H. Gottheil, writing in 1914 concerning the work of Moses Lob Lilienblum, said: "Though liberal America might offer very many more advantages to the Jews than Russia ever could, the emigration was no real solution of the Jewish question. It tended merely to creat a Jewish question in another country."

The Spanish and German Jew had found contentment in the United States. While the Russian Jew found opportunity, freedom and wealth he did not find contentment. Where he was not a rebel against all presently constituted governmental authority, he was restless in his narrow orthodoxy. The "ingathering of the exiles" in a reestablished Israel occupied his mind on the one hand, while the establishment of a socialistic Utopia patterned on *Senhedrin* totalitarianism, occupied him on the other. Whether he was fanatically orthodox or radically atheistic he remained ethnically a Jew. His history of oppression and persecution in eastern Europe became both a shield and a lance in America whereby he concealed his vices and shortcomings and silenced his critics. His onslaught on American economics, politics and traditions, un hampered by secret police and pogroms, encouraged him to greater and more aggressive efforts. When confronted by opposition he learned to cry persecution and "anti-Semitism." Whether he spoke as an orthodox rabbi for the "oneness of the Jewish people" or called for the overthrow of the Republic by force and violence as an atheistic Marxist, he answered his critics with the same cry — "anti-Semitism."

Speaking of the Jewish colony in New York City shortly before the middle of the nineteenth century, Leo N. Levi, said that while it had grown to considerable proportions "it lacked cohesion. It was composed of elements," he explained, "which, if not altogether discordant, were at least not homogenous. It embraced the *Sephardim* or Partuguese Jews who held themselves aloof from and superior to all other; English Jews who were insular in their ideas; German Jews who resented the arrogance of the *Sephardim*, but who themselves arrogated superiority over the Poles, and lastly, the Polish Jews,, who sneered at the assumptions of the Portugueses, English and German Jews. It embraced some men of culture in the broadest sense, others of great scholarship in a limited and Jewish sense only, and still a greater number of the ignorant and unrefined. In the colony were some who were animated by a lofty but liberal religious spirit, others who were fanatically pious, and still others who were in every way irreligious. These are but some of the differences which operated against harmonius co-operation. Small groups were formed, based in each instance upon something common to the members thereof, and these groups were jealous of and in a measure hostile towards one another. Despite these differences, each Jew was at some time or another reminded that over and above them existed the community of sentiment and interest which inevitably obtains among all classes of Jews. The Jews are and ever have been a peculiar people. . ."

While speaking particularly of the Jewish community of New York City shortly before the middle of the nineteenth century, Mr. Levi's observations are still applicable twenty-five years later. The descendants of the Spanish Jews still hold themselves aloof from German and Russian Jews and felt themselves the aristocrats of all Jewry. German Jews, now established and prospering in America held themselves above the hordes of Russian Jews pouring into the country. Both the Spanish and German Jew, bewildered by the uncouth manners and strange tongue spoken by the new-comers, looked upon them as "foreigners." Yiddish, although written in Hebraic characters, was no language at all to the Spanish and German Jews. Nevertheless, they were Jews, these Russian immigrants, and the German Jews set about to "Americanize" them.

While the German Jews extended their organizations beyond the synagogue, their secular organization was along American or German lines. Charities and lodges satisfied them. In their efforts to "Americanize" the Russian Jews they became a dominating force; in the end they were swallowed by the overwhelming tide of Jewish nationalism that refused to recede in the hearts of the Russian immigrants.

With economic independence came resentment against the German Jews. The Russian Jews now openly rebelled against the well-intentioned guidance and, perhaps, patronizing control exercised over them by the Germans. Although taking full advantage of American freedom and opportunity, they, more and more, became a nation apart; an exiled people in a strange and alien land. The captivity in Russia had been harsh; the secret police of the Czars permitted little opportunity for the conquest of the Holy Land. This new base in America was full of promise. A tolerant people with strange concepts of liberty; free speech that gave immunity to those who advocated censorship; free assembly for those who incited to riot and revolution; a free press that could be used to suppress its use, and a concept of loyalty that excludes international conspiracy as treason. In this amazing country an alien might speak out against it, and even a native born or naturalized citizen might organize to destroy it. Anyone might enjoy all of its priveleges and, at the same time, permit his heart, ambitions and loyalties to be elsewhere. Furthermore this peculiar concept called "democracy" was a very useful thing. Because men were ambitious and hungry for public office they were susceptible to financial assistance in political campaigns and very sensitive to organize pressure once in office. Bartering with public officials in Czarist Russia had been a necessary adjunct to existence; in America it became a political weapon of untold power. So the German effort to "Americanize" them was brushed aside and the Russian Jews struck out on their own.

Many, of course, would become good Americans, satisfied with the freedom to worship God in their own fashion, and to become integrated in the American way of life. Others would become socialists, advocating alien doctrines imported from the cellars of Asia and Europe. Some would be gentle radicals, mixing revolutionary dogma with the strange new ideas of freedom. Others would be fired with revolutionary theories of force and violence. Still others would yearn for the fulfillment of the promise of the Prophets and live only for the return to Zion. All, to a lesser or greater degree, would remain Jews.

In a later day a Communist Jew would refuse to testify before legislative committees of the government. And the Talmud would be used to defend other Jews being prosecuted for conspiracy against the most generous government they had ever known. The *Jewish Encyclopedia* would be used as an authority and an Assistant to the United States Attorney in New York would receive this extract:

"*Moser*: An informer, denunciator . . . Nothing was more severely punished by the Jews than tale-bearing; and no one was held in greater contempt than the informer. On account of the fact that his deed frequently caused mischief and even entailed death and destruction, the sages of the *Talmud* compared the '*moser*' to a serpent . . .

"According to the Talmudic law, the delator (informer) was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people . . .

"In the statutes signed by the communities of Catalonia and Valencia, September 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which everyone was required to render his utmost assistance.

"*Jews of Castile.* — When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution . . . Did the informer escape, so that he could be neither killed nor branded, he was proclaimed as a traitor, completely excommunicated from the community of Israel, and stigmatized as 'blood-shedder' or 'villain' . . ."

Thus, the apostate; — the atheistic Jew would still have recourse to his ethnic origin — and the *Talmud* — for his treasonable activities in the United States.

II

JUDAISM

To most Christians *Judaism* is a sealed mystery. The average non-Jew would hazard the guess that Judaism is the religious philosophy expounded in the Old Testament and that it stops short of Christianity because the Jews rejected Christ as the Messiah. Many would say that the Jews believe they were chosen by God as His particular people and that they believe that they will ultimately be given a King who will restore their ancient glory and give them domination over the entire Gentile world. Some Christians have heard of a ponderous accumulation of books written in Hebrew, called the *Talmud,* which they would say, appears more important to the Jews than the Books of Moses. Inextricably wound up in the practice of Judaism — from the non-Jewish viewpoint — are ceremonies of sacrifice and strange dietary tabus. Some would venture the opinion that Jewish religious ethics applied only to co-religionists, that right and wrong conduct was weighed in different scales; — one for the Jews and another for Gentiles.

The National Faith of Israel

The ancient Israelites believed that Jehovah was the God of Israel. This was the essence and the substance of the national faith. Jehovah. however, was not "God" in the sense of "salvation." He was a "helper"; — assistance in all occasions of life. Forgiveness of sins was a secondary importance and was involved in the "help." Forgiveness of sin was not a matter of faith. It was a matter of experience.

The relationship between Jehovah and Israel was that of father and son. It was believed that Jehovah was capable of many moods and that His favor was won and retained by sacrifices, prayer and thanksgiving.

Ancient Israel believed that Jehovah judged, punished and rewarded, not in the hereafter, but upon the earth. A significant aspect of this article of faith was that the judging, punishing and rewarding had little to do with the individual. Reward and punishment was meted out to families and nations. Jehovah existed for Israel, and everything — including Jehovah, — depended upon the existence of Israel.

The prophets Amos and Isaiah did much to influence these ancient beliefs. Amos predicted the fall of Israel but gave it eternal life by refusing to allow the conception of Jehovah to be involved in the destruction of the Kingdom. In Judah, Isaiah's reforms led to the ecclesiastical state, and the doctrine that the true Israel was contained in the "holy remnant", — the group of persons who followed him — and that ultimately it, alone, would emerge victorious.

In Josiah's time much of the ancient faith became modified and crystalized in Deuteronomic legislation. Jehovah is the *only* God and He has entered into a Covenant with Israel. His voice demands the whole heart and energy of His people.

Jerusalem fell in 586 B.C. and with it the Kingdom of Judah. Many of the important Jews were deported to Babylon. They believed that they were being punished by Jehovah, but had faith that He would send a Messiah who would restore His Kingdom upon the ruins of the Kingdoms of the world. They observed days of fasting and humiliation. Observations of the Sabbath and the practice of the rite of circumcision became of great importance. Meetings on the Sabbath day developed into the later establishment of synagogues. More and more the idea of Jehovah as God alone, and God over all, became the central theme of belief. More and more Jehovah became the God of Israel. "There is no God but Jehovah, and Israel is His prophet."

In 538 B.C. Cyrus permitted the exiles to return to their fatherland. Through Ezra, about the year 444, the Covenant which had rested on Deuteronomy alone, was expanded into a Covenant based upon the entire *Pentateuch,* — the five Books of Moses. These books are practically identical with the first five books of the Old Testament used by the Christians, with minor difference and some additions. The *Pentateuch* embodies the Mosaic laws and became the Jewish *Torah.* It was now read every Sabbath day in the synagogues.

The desire to fix all doctrine by hard and fast rules resulted in a systematized codification of the interpretation of the laws of Moses and ritual tradition. Toward the end of the second century the Pharisaic doctrine of Hillel was given the status of statute law by the patriarch Rabban Judah the Holy. This work is known as the *Mishna.* It became the subject of rabbinical comment, interpretation and supplement. Two additional works on doctrine, the *Palestinian Gemara* and the *Babylonian Gemara,* became, collectively, the *Talmud. (Talmud* means *doctrine.)*

Throughout the following centuries the Jews, for the greater part, have adhered to the central theme that they are a people apart; particularly chosen by God; that "there is no God but Jehovah, and Israel is His prophet." They have believed themselves a nation in exile; a nation, nevertheless, that must ultimately triumph over all the nations of the earth.

The Sanhedrin

In the time of Maccabees a supreme judicial authority was established. It was known as the *Sanhedrin* and was composed of 71 members of the "elders of Israel". The high-priest generally was president of the tribunal. The court was composed of chief-priests, elders and scribes.

The *Sanhedrin* passed on all capital offenses against the law. It had the power of inflicting punishment by scourging and death.

The Talmud

The *Talmud,* as has been seen, is the collection of civil and canonical laws handed down by the rabbis and Holy men of the Jews. It became the final authority for any question of Jewish conduct. It was the last word governing the Jews' relations with other Jews, and with Gentiles. As might be expected the *Talmud* is a bulky work, written in Hebrew. It runs into many volumes. Its study has been confined to rabbis and theologians and very little of it contents is known to lay-Jews or Gentiles.

Translations of some of its contents have been made from time to time in an attempt to prove that the Jews live by a double standard of ethics; — that the laws of Moses are interpreted to apply only to the Jews in their intercourse with each other and not to their conduct in dealing with Gentiles. Thus, it is alleged, the *Talmud* permits double-dealing with Gentiles; deceit, robbery and the violation of Gentile women; all of which, of course, is strictly prohibited when dealing with Jews. The law of Moses does not permit polygamy but the Old Testament contains many accounts of concubinage. Through the centuries, intermarriage with Gentiles has been prohibited. Being a member of a "nation in exile" it was alleged that the Jew owed no loyalty to the land of his birth or residence. Believing himself to be one of God's chosen people he was said to look upon all Gentiles as beasts over whom he would one day hold dominion. All this, — and much more, — was alleged to be meticulously decided and decreed by the *Tamud.*

The *Pentateuch,* of course, is accepted as part of the Bible by the Christians. The basic laws of Moses are there for anyone to read and study. Only the *Talmud* — the Jewish interpretation and specific application of these laws — remain a sinister mystery.

Whether or not the *Talmud* actually contains these doctrines would appear of little moment. Most religions in their origins and during their development exhibit similar attitudes toward the "infidel" and the "heathen". All religion begins with the assumption that *it* is the "true faith"; that *its* God is the *only God;* that the *"true believer"* is the *"chosen"* of the one God. Learned Christian theologians once seriously pondered whether it were permitted to make peace with the infidel, and whether promises made to him were binding on Christians. Intermarriage with the "infidel"; the "foreigner", has ever been a prohibition of most religions, and, in Christianity, it has even been a prohibition between Christians of different denominations.

The *Torah* and the *Talmud,* however, have left several indelible impressions upon the orthodox mind. First, that the Jews are a peculiar people; separate and distinct from all other peoples; the particular concern of the one God,—the ancient Jehovah of Israel. Second, that a Messiah of the line of David and Solomon will arise in Israel who will restore the Jews to their rightful place in the world.

Napoleon and the Sanhedrin

Napoleon must have had in mind the usual allegations concerning the *Talmud* when he convened the *Sanhedrin* in Paris in 1806. A general assembly of one hundred and eleven delegates met under the presidency of Abraham Furtado. To this assembly Napoleon directed twelve questions, which, briefly stated, follow:

1. Is polygamy allowed among Jews?
2. Is divorce recognized by the Jewish law?
3. Can Jews intermarry with Christians?
4. Will the French people be esteemed by the Jews as strangers or as brethren?
5. In what relation, according to the Jewish Law, would the Jews stand toward the French?
6. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land?
7. Who elect the Rabbins?
8. What are the legal powers of the Rabbins?
9. Is the election and authority of the Rabbins grounded on law or custom?
10. Is there any kind of business in which Jews may not be engaged?
11. Is usury to their brethren forbidden by the Law?
12. Is it permitted or forbidden to practice usury with strangers?

The *Sanhedrin* met for its formal sessions on February 9, 1807, under the presidency of Rabbi David Sintzheim of Strasburg. The *Sanhedrin* was composed of delegates elected by the synagogues of France and Italy. The forms of the old *Sanhedrin* were observed as far as possible. The decisions were in statute form, binding the constituents of the *Sanhedrin.* They were treated with respect even by Jewish communities which sent no delegates. The Jews of Frankfort and Holland formally accepted them.

The answers to Napoleon's questions were confirmed and formulated in nine laws or decrees.

1. Polygamy is forbidden, according to a decree of the synod of Worms in 1050.

2. Divorce is allowed to the Jews if and so far as it is confirmatory of a legal divorce pronounced by the authority of the civil law of the land in which they live.

3. No Jew may perform the ceremony of marriage unless civil formalities have been fulfilled,—intermarriage with Christians are valid civilly, and, athough they cannot be solemnized with any religious celebration, they involve the parties to them in no ban.

4. The Jews of France recognize in the fullest sense the French people as their brethren.

5. Acts of justice and charity are to be performed towards all mankind who recognize the Creator, irrespective of their religion.

6. Jews born in France and treated by its laws as citizens consider it their native country, — they are bound to obey the laws of the land; Jews are dispensed from ceremonial observances during service in the army.

7. The *Sanhedrin* exhorts the Jews to train their children to laborious lives in useful and liberal arts, to acquire landed property as a means of becoming more firmly attached to their fatherland, to renounce occupations which render men odious and contemptible in the eyes of their fellow-citizens, and to do all in their power to acquire their neighbors' esteem and good wishes.

8. Interest is not allowed to be taken when money is lent for the support of a family, but interest is permitted when money is lent for commercial purposes, if the lender runs any risk, and if the legal rate is not exceeded.

9. The above declarations concerning interests, and the texts of the Holy Scripture on the same subject, apply between Jews and fellow citizens in precisely the same way as between Jews and Jews.

Modern Judaism

The religious practices of the Jews may be divided into three classes. The first is the written law contained in the *Pentateuch;* — the five books of Moses. The second is the oral law; —commentary by rabbis upon the *Pentateuch,* reduced to writing in the *Talmud.* The third are those customs sanctioned in different times and places. These customs differ among Jews, particularly between the Spanish, German and Russian Jews.

The Jewish creed may be said to consist of thirteen articles which all orthodox Jews accept. They are substantially as follows:

1. Belief in one God.
2. Belief that God is one and indivisible.
3. Belief that God is an incorporeal being.
4. Belief that God is eternal; that all beings except Himself, had a beginning; that God is the beginning and end of all things.
5. Belief that none but God is the object of divine adoration; that no created being ought to be worshipped as a mediator or intercessor.
6. Belief that whatever is written in the books of the prophets is true.
7. Belief that Moses was a prophet superior to all others and that his prophecies were true.
8. Belief that the law of Moses came from the mouth of God.
9. Belief that the law of Moses is unchangeable; that there can never be the least additions of, or diminution from it.
10. Belief that God knows the most secret thoughts and governs all the actions of mankind.
11. Belief that God will reward those who observe this law, and will severly punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.
12. Belief that a Messiah shall come; that Israel will never have any King to rule over it but one that shall be of the line of David and Solomon.
13. Belief that God will raise the dead.

Reform Judaism

Dr. Kaufman Kohler of New York City's *Temple Beth El* and a follower of Dr. David Einhorn, called a conference of reform rabbis in Pittsburgh, November 17, 18, 1885. The Conference became known as the *Rabbinical Convention of the Reformed Hebrew Church,* and the platform it adopted has become the foundation of Reform Judaism. Its principal professions of faith are:

"We hold that Judaism presents the highest conception of the God idea as taught in our Holy Scriptures and developed and spiritualized by Jewish teachers. We maintain that Judaism preserved and defended amid continual struggles and trials this God idea as the central religious truth for the human race.

"We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its natural life in Palestine, and today we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We consider ourselves no longer a nation; but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State.

"Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally and the fulfillment to all who operate with us in the establishment of the reign of our mission, and therefore we extend the hand of fellowship of truth and righteousness among men.

"We reassert the doctrine of Judaism that the soul of man is immortal. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in gehenna and Eden (hell and Paradise) as abodes for everlasting punishment and reward."

The Convention also uanimously adopted a resolution declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity of such services appears or is felt. The preamble to the resolution recognizes the importance of maintaining the historical Sabbath as a bond with the past and as a symbol of the unity of Judaism.

It should be noted that the center of orthodox Judaism is the faith that Israel will be restored. The Jewish world had looked upon the dispersion as a punishment. But Jewry was still Jehovah's chosen people. A Messiah would come out of Israel who would be the "King of Kings" and restore Jewry to the place and position that had been promised. To relinquish either nationality or race was to forfeit Judaism. The Jewish religion was inextricably bound up with the ethnic Jew, and in spite of some protestation to the contrary, had no relationship to mankind in general.

The renunciation of these basic articles of faith by the reformers was, of course, strenuously opposed and condemned by the orthodox. Reason, logic and nineteenth century common sense, however, was on the side of the reformers and history will undoubtedly record, from the advantage of a greater perpective, that, had not other factors intervened, the so-called "Jewish problem" would have been on the road to happy solution. As early as 1845 the *Frankfort Rabbinical Conference* had decreed that "all petitions for the return to the land of our fathers, and for the restoration of a Jewish state, should be eliminated from the prayers." The German and the American rabbis, moving in new freedoms, could look upon the dispersion as a blessing and come to believe that Judaism might be separated from Jewish nationality and race, and assume a spiritual character that might include all races and nationalities. Thus, the 1885 Convention marked a significant turning point in Jewish thinking; — perhaps the most important in Jewish history. But its healthy growth was soon retarded and nearly destroyed by the hordes of immigrants who swept out of Eastern Europe.

Rabbi Isaac M. Wise was a moderate reformer but failed to attract either the orthodox or the extreme reformers. He undoubtedly gave impetus to the reform movement, however, veering sharply to American methods and away from the German. The establishment of the *Union of American Hebrew Congregations* was largely his work as was the *Hebrew Union College.* He also organized the *Central Conference of American Rabbis* of which he was president until his death in 1900.

Dr. Kaufman Kohler succeeded Isaac M. Wise as president of the *Hebrew Union College* in 1903. His most important work is *Jewish Theology,* a historical study of the beliefs of Judaism through the ages.

Rabbi Isaac Leeser represented a considerable force in Judaism. He was not orthodox in the strictly eastern European sense, but his innovations were conservative. He introduced English sermons but insisted that all prayers be in Hebrew. He bitterly attacked the reformism of Dr. Isaac M. Wise. In 1867 he founded *Maimonides College* in Philadelphia but it was not successful. Sabato Morais, Isaac Leeser's successor in Philadelphia, and Alexander Kohut of New York founded the *Jewish Theological Seminary of America* in 1886 in New York, which, largely, represents the conservative policies of Rabbi Leeser.

The Russian Jews were fanatically orthodox where they were not radically revolutionary. The trip from Russia to the United States was more than a journey of a few weeks or months. It covered five centuries of development and thinking. From medieval tyranny to free America was a breath-taking leap. To the Russian Jews, however, it was merely a significant step on the long journey that must ultimately lead them back to Israel. They became the fervent Zionists and the driving force of Jewish nationalism in America.

The synagogues organized by the Russian Jews in the United States were strictly orthodox. Disdaining to associate themselves with the *Union of American Hebrew Congregations,* the Russian synagogues united in the *Union of Orthodox Jewish Congregations of America..* The Russian Jews had no desire to become Americans of Jewish faith. They established Yiddish newspapers; Hebrew schools on the Russian type, the *Cheder* and the *Talmud Torah* schools; and ultimately the *Rabbi Isaac Elchanan Theological Seminary..* Around the synagogue or Hebrew School they created a *Jewish Center* from which has developed the Jewish community centers found today in cities of sizable Jewish population. Behind the growing network of their organizational efforts was the desire to preserve the *Jewishness* of American Jewish youth; the identity of the Jewish people as a nation; and, of course, the understandable desire to preserve Judaism.

The reform Jew in the United States had said, "This country is our Palestine, this city our Jerusalem, this house of God our Temple" when he dedicated the first reform synagogue at Charleston in 1841. But Judaism without a "national life" was unthinkable to the orthodox Russian Jews. The ghettos had preserved them as a people apart and in doing so had preserved Judaism. The maintain Judaism was to maintain *Jewishness.* If Jewish nationalism died then Jewishness must necessarily disappear —and with it Judaism.

The Russian Jew must remain a Jew and sing with Isaiah:
And the ransomed of the Lord shall return,
And come with singing into Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.

The Pretenders

Many individuals have appeared in the course of the World's history who have not hesitated to prey upon the superstitions, the hopes and ambitions, and even the sacred beliefs of people. One of the most amazing of these charlatans was Sabbatai Sebi (or Sabbathai Zebi) who lived in the seventeenth century. He was born at Smyrna in 1626.

Naming his brothers King of Judah and Israel, he proclaimed himself "King of the Kings of the earth" and set up his court in Turkey. His fame spread throughout Europe and the East. It was reported that he performed miracles, and treasures were sent to him from Poland, Hamburg and Amsterdam. The Persian Jews declared: "We shall pay no more tribute. Our Messiah is come."

Ultimately, in order to escape the wrath of the Porte, Sebi embraced Mohammedanism. Many of his followers believed that his conversion was forced, and continued to believe in him as the Messiah, expecting his return after his death.

Jacob Frank was the founder of the *Zoharites,* whose Bible was the Kabbalistic work called *Zohar.* Both Frank and his followers were persecuted by the orthodox Jews. Under the protection of the Bishop of Kaminick Frank burned the *Talmud* in public. When the Bishop died he migrated with hundreds of his followers, and afterwards lived at Vienna, Brunn, and Offenbach. He became a Roman Catholic and died in 1791.

The *Chasidim* (the pious) outlived the sect founded by Frank, and is still followed by many Russian Jews. It also recognizes the *Zohar* and reveres as its founder Israel Baal Shem or Besht, who pretended to be the promised child foretold by the prophet Elijah, and named by him Israel before his birth.

Besht, like the other Kabbalists, rejected the *Talmud* and praised gaiety and joyful religious worship. The *Zaddikim* (righteous) or *Rebbes,* (leaders of the *Chasidim*) still flourish and have a considerable following.

III

ZIONISM IN THE UNITED STATES

The Russian Jews in the United States welcomed the movement started by Theodor Herzl at Basle, Switzerland, in 1897.

A Hebrew writer in Russia, Asher Ginzberg, known as *Achad Haam* (One of the People) founded cultural Zionism at about the same time Herzl launched political Zionism. This contemplated the establishment of a Hebraic cultural center in Palestine, and was also accaimed by the Russian Jews in America.

Moses Hess, Leo Pinsker and Theodor Herzl appear to have based their respective arguments for Zionism on the premise that anti-Semitism is a continually increasing menace that can only be cured by an abandonment on the part of the Jews of their insistance on remaining a Jewish nation in exile. This condition, they tacitly believed, is unthinkable. The alternative cure is to become a national *in fact*, and as far as Herzl was concerned, this step is fully political and not religious in any sense. The weakness of this argument is obvious on its face, and smacks of demagoguery in its application. The movement founded by Herzl was attractive because of the religious tradition on the one hand, and the race-superiority complex on the other. If brotherhood was the sincere desire of those who condemned anti-Semitism the condition of amalgamation would be indeed an insignificant price to pay for its achievement. Moreover brotherhood without amalgamation may be said to be an impossibility. Abandonment of conscience, under freedom, is neither necessary nor desirable in amalgamation. The cold fact of the matter is that amalgamation was well under way until Herzl's movement reversed the process.

Jewish reform in Germany and the United States opposed Zionism. Mention of Jerusalem and Zion had been removed from the prayer books. There were those who declared that the movement was fraught with catastrophe and evil for the Jews; that it would breed and extend anti-Semitism. Laurie Magnus warned that the Zionists were part-authors of the anti-Semitism they professed to slay. The *Central Conference of American Rabbis* warned that Zionist "attempts do not benefit, but infinitely harm, our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens."

In Germany the *Association of Rabbis* (July 16, 1897) declared that the attempts of the Zionists to found a Jewish national state in Palestine are contrary to the Messianic promises of Judaism as laid down in Holy Writ and in the later religious authorities. Efforts to colonize Palestine were not condemned but the Zionists would not compromise. It was to be a Jewish state or nothing because nationalism is the "very heart of Zionism." And Achad Haam declared that it had become plain "that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the land of our sojourn, and at the same time remain a nation peculiar in views and distinct in character . . . "

Russian Jewry in the United States now had the wealth and the power, as well as the ingrained desire, to support Zionism. The *Zionist Organization of America* was organized in 1897 with Richard Gottheil of *Columbia University* as its first president, and Rabbi Stephen S. Wise as the first secretary. Branches for women (*Hadassah*), and children (*Young Judea*) were soon organized to intensify the work of the parent group. Justice Louis D. Brandeis served as president before his appointment to the Supreme Court. Judge Julian Mack and Louis Lipsky were important members of the organization; Lipsky also serving as a member of the world Executive Committee.

In 1951, even after the establishment of the State of Israel, Zionism reorganized itself and prepared for greater conquests. "Herzl's thought of 'conquer the communities'," writes Dr. Max Nussbaum, "must be made the reality of our own days. The establishment of Jewish community councils and, where they do not exist, their development into organic Kehillah-type communities must be one of our projects for the coming years . . . It is upon us to fulfill Herzl's dream by 'conquering the communities' and leading them in the spirit of Jewish survivalism."

Dr. Nussbaum does not overlook the strictly poiltical potentialities. "The Zionist movement," he adds "should begin to concern itself with social causes which are of paramount importance for the survival of American Jewry. There is no reason whatsoever why the fight for FEPC or against discrimination must be dealt with by the *American Jewish Congress* only and that every Zionist should be satisfied because Congress is doing it so admirably! The struggle against discrimination in housing, in jobs, in colleges and universities is not only of great importance for a liberal American but is at the very roots of Jewish existence in the United States. I suggest a functional coordination with the *American Jewish Congress*, so that the whole strength of the Zionist movement can be thrown into the fight for all those causes that are so dear to our hearts as Americans and Jews, and upon which, in the long run, Jewish survival in the United States literally depends . . ."

Following is a list of the more important Zionist and pro-Israel organizations in the United States, together with a brief description of the purpose of each organization and the names of current afficers, as published in the *American Jewish Year Book*:

Academic Council for Hebrew University. Established in 1941. It disseminates information about the activities of the *Hebrew University* in Israel and attempts to develop co-operation with academic circles in the United States. Chairman is Salo W. Baron. Executive vice-president is High Salpeter.

AMEIC — American Eretz Israel Corporation. Established in 1944. Seeks to further trade between the United States and Israel and to assist in the economic development of Israel. Publishes *Economic Information on Israel.* Presdient is Joseph M. Mozer. Managing director is Aaron Bin-Nun.

American Committee for National Sick Fund of Israel. Founded in 1946. Engages in fund-raising and support of a sick-fund for Israel. President is Joseph Beder and the general secretary is Gabriel A. Wechsler.

American Committee for Weizman Institute of Science, Inc. Founded in 1944. Seeks to establish and maintain the *Weizmann Institute for Scientific Research.* Edmund I. Kaufmann is president and Meyer Weisgal is executive vice-chairman.

American Committee for Universal Yeshivah. Established in 1924. Secures contributions for maintaining the *Yeshivah* (advanced schools for Talmudic study). President is B. L. Levinthal and the secretary is Pincus B. Soller.

American Economic Committee for Palestine, Inc. Founded in 1932. Seeks to develop the economy of Israel and provide employment opportunities for immigrants. Sidney Musher is president and Edna Kalkstein is secretary.

American Friends of the Hebrew University, Inc. Founded in 1931. Represents and publicizes the *Hebrew University* in the United States, and serves as a fund-raising arm and purchasing agent. Processes American students and arranges exchange professorships in the United States and Israel. Publishes *Monthly Bulletin.* President is Israel S. Wechsler. Executive vice-president is High Salpeter.

American Fund for Palestinian Institutions, Inc. Founded in 1939. Fund-raising agency for educational, cultural, and social welfare agencies in Israel, including both secular and religious institutions. Publishes *Israel Life and Letters.* Edward A. Norman is president. Alan M. Strook is secretary.

American Jewish Physicians' Committee. Organized in 1921. Seeks to build and maintain the medical department of the *Hebrew University.* Albert A. Epstein is president and David J. Kaliski is secretary.

American Red Mogan David for Israel, Inc. Organized in 1941. Supports the *Mogan David Adom,* Israel's first aid agency. Publishes *Red Mogan David News.* Its President is Louis Lipsky. Executive director is Zalaman J. Friedman.

American Technion Society — American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, Inc. Established in 1940. Supports the Institute and promotes the technical and industrial development of Israel. Publishes *Technion Bi-Monthly* and the *Technion Year Book.* President is J. W. Wunsch. Executive director is Juday Wattenberg.

American Trade Union Council of the *National Committee for Labor Zion.* Established in 1947. Collects funds and solicits moral and political assistance from trade union organizations and members for the *Histadrut* and the state of Israel. Publishes *Histadruth News.* Joseph Breslaw is chairman and Isidor Laderman is executive director.

American Zionist Council. Formerly the *American Zionist Emergency Council.* First organized in 1939 and reorganized in 1948. Serves as the political arm of the major American Zionist organizations. Publishes *Palestine* and *Palestine Affairs.* Chairman is Louis Lipsky and the executive director is Jerome Unger.

American Zionist Youth Commission. Established in 1940. Joint agency of the *Zionist Organization of America* and *Hadassah.* It promotes and coordinates activities of the four affiliated national youth groups: *Young Judea, Junior Hadassah, Intercollegiate Zionist Federation of America,* and *Masada.* Publishes *Ha-Mishpacha, Program Pathways,* catalogues and brochures. Co-chairmen are Leon A. Kohn and Emanuel Halpern. Executive director is Amram Prero.

AMPAL — American Palestine Trading Corporation. Founded in 1942. Seeks to develop trade relations between the United States and Israel and assists in development of economic and agricultural resources of Israel. Chairman of the Board of Directors is E. I. Kaufman. A. Dickenstein is secretary-treasurer.

Bnei Akiva Organization of America. Established in 1947. A *Hapoel Hamizrachi* youth organization. Prepares Jewish youth for *Kibbutz* life in Israel in accordance with the laws and traditions of the *Torah.* Maintains summer camps and participates in agricultural camps. Publishes *Bnei Akiva Iton, Hamichtav,* and *Handbook for Leaders.* The executive director is Sigi Weil.

Brandeis Youth Foundation, Inc.. Founded in 1941. "Maintains summer camps for youth for education in American and Zionist heritages." President is Herman L. Weisman. Secretary and executive director is Shlomo Bardin.

Brit Trumpeldor of America, Inc. Established in 1929. Seeks to educate Jewish youth for life in Eretz Israel by the teaching of the Hebrew language, Jewish history and culture, and "military preparedness". Publishes *Altalena, Hadar,* and *Tel Hai Newsletter.* Seymour Rosenberg is president.

Federated Council of Palestine Institutions. Founded in 1940. Raises funds from federations and welfare funds in America for the support of independent religious, educational, and welfare institutions in Israel which are not maintained by the various fund-raising agencies of the Zionist Organizations. President is David L. Meckler, Executive vice-president is Abraham Horowitz.

Habonim Labor Zionist Youth. Organized in 1920. Trains young Jews to become *halutzim* in Israel and to create a co-operative society there. Publishes *Alot, Furrows, Haboneh,* and *Iggeret.* Executive secretary is Arthur Gorenstein.

Hadassah, Women's Zionist Organization of America. Established in 1912. Seeks to foster Zionist ideals in the United States. Conducts health, medical and social service activities in Israel. Publishes *Hadassah Headlines and Hadassah Newsletter.* Mrs. Samuel W. Halprin is president and Jeannette N. Leibel is executive-secretary.

Hagdud Haivri League, Inc. Organized in 1920. Works for a Jewish homeland in Palestine and preserve the records of the *Jewish Legion for Palestine..* Commander is Samuel Marche. Publishes the *Jewish Frontier.*

Hapoel Hamizrachi of America. Established in 1921. Seeks to build up the state of Israel in accordance with the principles, laws, and traditions of the *Torah* and its precepts of social justice. Publishes *Hamichtav, Internal News Letter, Jewish Horizon, Kolenu* and *Sabbath Voice.* Bernard Bergman is president. Nathan Muchnik is secretary.

Hapoel Hamizrachi of America, (Womans Organization of). Organized in 1948. Helps maintain nurseries, kindergartens, homes for children and girls, training schools, and loan organizations in Israel. Mrs. Asher Siev is president; Mrs. Joshua Weiss and Mrs. Mae Reimer, secretaries.

Hashomer Hadati of North America. Founded in 1939. Trains youth for life in Israel based on Orthodox principles and operates *Hechalutz Hamizrachi* farms. Publishes *Hamenahel, Hamigdal* and *Ohalenu. Executive secretary is Noach Stein.*

Hashomer Hatzair. Organized in 1925. Educates youth and provides agricultural training for pioneering and collective life in Israel. Publishes *Chulyot, Igeret L'Bogrim, Lamadrich, Niv HaBoger,* and *Youth and Nation.* The National Executive Secretary is Shulamit Bernstein.

Hechalutz Organization of America. Established in 1935. Provides agricultural, industrial, and educational training for American Jewish youth in preparation for life in Israel, and offers advice, guidance, and assistance to professionals who desire to settle in Israel. Publishes *Chalutz* and *Professional Bulletin.* Secretary is Yehuda Messinger.

Intercollegiate Zionist Federation of America. Organized in 1945. Seeks to integrate student Zionists of America in a program of education and action on behalf of Israel and American Jewish community through study groups, regional seminars, summer camps, a leadership institute, and political action and cultural programs. Publishes *Izfacts, Student Zionist, and Zionist Times.* Judith Neulander is president and Mrs. Alfred H. Levine is administrative secretary.

Israel Music Foundation. Established in 1948. Seeks to build a bridge of music between Israel and the broadest possible international audience. Records outstanding musical groups and soloists in Israel. Publishes creative works of Israeli composers. Maintains a reference library of Israeli music. Grants exchange scholarships. Oscar Regan is president and the secretary is Oliver Sabin.

Jewish Agency for Palestine, American Section. Established in 1929. Advises and cooperates with the administration of Israel in economic, social, and other matters affecting that nation. Assists in immigration of Jews to Israel and in their absorption and settlement on the land. Seeks to encourage the flow of private capital into Israel and to stimulate cultural interest in Israel and the ideals of Zionism. Publishes *Economic Horizons — Horizonte Economico, Eresnews, Jadla, Israel y America Latina, Noticias de Israel,* and the *Youth Forum.* Chairman of the American Section is Nahum Goldmann. Executive director is Gottlieb Hammer. (It is registered as an agent of a foreign government with the United States Department of Justice.)

Jewish National Fund, Inc. Organized in 1910. Raises funds to purchase and develop the soil of Israel as the inalienable property of the entire Jewish people. Publishes *JNF News Bulletin* and *Land and Life.* The president is Morris Rothenberg. Executive director and secretary is Mendel N. Fisher.

Junior Hadassah. Oranized in 1920. Assists in the development of Israel. Interprets Israel to American youth. Fosters Judaism as a creative way of life. Publishes *Junior Hadassah News Bulletin.* President is Zelda Funk. Executive secretary is Mrs. Alice B. Jacobson.

Junior Mizrachi Women's Organization of America. Established in 1940. Organizes and maintains settlement houses in Israel to service the undeprivileged in an Orthodox Jewish environment. Seeks to further Zionism and traditional Judaism in America. Publishes *Junior Mizrachi Women's News.* Gwendolyn Goldstein is president. Lee Stein is executive director.

Keren Hayesod - Palestine Foundation Fund, Inc. Established in 1922. Raises funds for the *Jewish Agency for Palestine.* President is Charles Ress and the executive director is Sarah Behrman.

Labor Zionist Organization of America - Poale Zion. Organized in 1907. Supports labor and progressive forces in Israel shaping it as a cooperative commonwealth. Publishes *Jewish Frontier, Labor Zionist,* and *Yiddisher Kemfer.* Baruch Zuckerman is president. Berl Arymer is executive secretary.

League for Jewish National Labor in Palestine, Inc. Founded in 1935. Extends moral and financial help to the non-socialist *National Labor Federation of Israel* (*Histadrut HaOvdim Haleumit*). President is Beinesh Epstein. Executive director is Morris Giloni.

League for Religious Labor in Eretz Israel. Established in 1941. Promotes in the United States the ideals of religious labor in Israel, and assists the religious labor movement in Israel. Isaac Rivkind is president and Meir Soihltman is the director.

Masada, Young Zionists of America. Founded in 1933. Encourages pioneering in Israel and participates actively in American Jewish life. Publishes *Masada News* and *Program Aids.* Israel Katz is president and Carl Lampner national executive director.

Mizrachi Organization of America. Organized in 1911. Seeks to rebuild Israel as a Jewish commonwealth in the spirit of traditional Judaism. Publishes the *Jewish Outlook* and *Mizrachi Weg.* The president is Leon Gellman and the executive vice-president is Max Kirshblum.

National Committee for Labor Israel. Organized in 1923. Provides funds for *Histadrut.* Assists immigrants to Israel and helps absorb and productivize them. Assists the labor movement. Publishes *Histadruth Foto News* and *Histadruth Yearbook.* Joseph Schlossberg is the national chairman. Isaac Hamlin is national secretary.

National Council of Organizations for Palestine. Organized in 1923. Assists in fund-raising for Israel. Helps to propagate the Zionist ideal among fraternal groups. Executive president is Morris I. Goldman. Executive secretary is Samuel Goldstein.

National Young Zionist Actions Committee. Established in 1944. Coordinates and initiates Zionist youth activities of a political nature. Publishes *YZAC Bulletin.* Daniel Fliderblum is chairman and Leah Siderowitz executive secretary.

Noar Mizrachi of America. Founded in 1946. Seeks to build Israel as a Jewish state in the spirit of Orthodoxy through maintenance of schools and social welfare centers. Publishes *Noar Mizrachi News.* President is Simeon Kobrinetz. Executive Director is Aaron B. Seidman.

Palestine Economic Corporation. Founded in 1926. Fosters economic development of Israel on a business basis through investments. Publishes *Israeli Economic News.* President is Julius Simon and the chairman of the executive committee is Robert Szold.

Palestine Lighthouse, Inc. Founded in 1927. Provides care, occupational training, and education to the Israeli war-blind; to the blind of the Middle East; and to the refugee blind of Europe. Publishes *Palestine Lighthouse Tower.* Mrs. Fanny Eitingon is executive chairman and Mrs. Joseph H. Cohen is treasurer.

Palestine Pioneers Foundation, Inc. Organized in 1946. Aids in building and colonization activities of the *National Labor Federation of Israel* and its various institutions and cooperatives. The chairman is Morris J. Mendelssohn and the executive director is Morris Giloni.

Palestine Symphonic Choir Project. Established in 1938. Colonizes Jewish artists and their families in Israel. Seeks to establish a center for festivals of biblical musical dramas. The chairman is Myro Glass and the treasurer is James G. Heller.

Palestine Youth Conference. Organized in 1946. Enlists "volunteer service to Israel", e.g., fund-raising, speakers' bureau organizational, and cultural activities, etc. The executive secretary is Leah Siderowitz.

Pioneer Women—(Women's Labor Zionist Organization of America). Organized in 1925. Seeks to build Israel along cooperative lines and achieve social improvement in the United States. Publishes *Pioneer Woman.* Mrs. Israel Goldstein is president and Mrs. Blanche Mogil is executive secretary.

Tel-Hai Fund, Inc. (League for Jewish National Labor in Palestine, Inc.). Established in 1935. Collects funds for defense and development of Israel. Publishes *Tel-Hai Fund Economic Bulletin.* Morris J. Mendelsohn is president. Hayim Lubinski is executive director.

United Labor Zionist Party - Aohdut Haavodah-Poale Zion. Organized in 1920. Seeks to establish a democratic socialist order in Israel and strengthen the Jewish labor movement in the United States. Publishes *Unzer Veg.* General secretary is Paul L. Goldman.

United Palestine Appeal. Founded in 1936. Raises funds for *Keren Hayesod* and *Jewish National Fund.* Chairman is Morris Rothenberg. Executive director is Ellis Radinsky.

Women's League for Israel, Inc. Organized in 1928. Erects and maintains homes in Israel for rehabilitation and training of Jewish refugee and pioneer girls. Publishes *Women's League for Israel News Bulletin.* President is Mrs. William Prince. Executive secretary is Arline Meyer.

Women's Organization of America. (Affiliated with the *Mizrachi Organization of America.*) Established in 1925, Maintains schools and nurseries in Israel in an environment of traditional Judaism. Conducts cultural activities for the purpose of disseminating Zionist ideals and strengthening traditional Judaism in America. Publishes *Bulletin, Cultural Guide,* and *Mizrachi Woman.* Mrs. Simcha Rabinowitz is president and Mrs. Agusta L. Wein is executive secretary.

Young Judea. Established in 1909. Perpetuates the ideals and traditions of Judaism among Jewish youth. Seeks to inculcate a love for Israel and further democracy in the United States. Publishes *Leader, Senior,* and *Young Judaean.* The chairman of the National Committee is Mrs. Emanuel Halpern. The national executive director is Norman Schanin.

Zionist Archives and Library. Established in 1939. Serves as an archive and information service for material on Israel and Zionism. Publishes *Palestine and Zionism.* The director and Librarian is Sophie A. Udin.

Zionist Organization of America. Organized in 1897. Seeks to safeguard the integrity and independence of Israel as a free and democratic commonwealth by means consistent with the laws of the United States, and to strengthen Jewish sentiments and consciousness as a people and promote its cultural creativity. Publishes *Dos Yiddishe Folk, Inside Israel,* and *New Palestine.* Daniel Frisch is president. Sidney Marks is secretary and executive director.

Zionist-Revisionists of America, Inc. (Formerly *United Zionist-Revisionists of America*). Organized in 1925. Seeks the establishment of a democratic Jewish state with a Jewish majority on both sides of the Jordan. Publishes *Bi-Weekly Bulletin* and *ZIO News.* The president is Joseph Schechtman. Executive director is Harry Levi.

The *American Zionist Council of Los Angeles* is located at 590 N. Vermont Avenue. Its constituent organizations are *Achdut Avodah, Hadassah, Hashomer Hatzair, Labor Zionist Organization-Poale Zion Mizrachi Organization,* and *Zionist Organization.* Dr. Max Nussbaum is chairman; Mrs. Phyllis Ziffren, vice-chairman; Mrs. Jacob Baichman, treasurer; and Dr. Otto Schirn, secretary.

Under date of May 9, 1952 Dr. Nussbaum and Dr. Schirn addressed a letter to a congressional candidate which read as follows:

"The *American Zionist Council of Los Angeles,* which is the representative and coordinating body of all Zionist groups in this area, includes among its membership many residents of the Congressional District in which you are a candidate. They have asked us to contact you with regard to your attitude to support Israel as the only stronghold of democracy in the Near East, an area so vital to the security of the United States.

"We would also be very much interested to learn from you, whether, if elected to Congress, you will give your support to the program of economic aid to Israel, which is part of the Mutual Security Program. If you so desire, we shall be very glad to give the widest possible publicity to your statement on this issue."

IV

LABOR, SOCIALISM, AND COMMUNISM

Many of the Russian Jews who came to America found work in the garment industry in New York City. They labored under miserable conditions, worked long hours, and received pitifully inadequate wages. Although there had been a Jewish union organized as early as 1877, it was in the needle trades of New York City among the Russian Jews that Jewish labor had its first successes. Joseph Barondess, a Russian immigrant, Abraham Cahan, a writer, and Morris Hillquit, a lawyer, were early leaders in the Jewish labor movement. Both Cahan and Hillquit were socialists, and although born in Russia, came to the United States young enough to master English. Cahan became editor of *Forward,* a socialist-labor Yiddish daily publication. Hillquit became a prominent member of the Socialist party, and wrote a *History of Socialism in the United States.*

Many of the Russian immigrants, as has been seen, were revolutionary minded. Socialist theories had been expounded in Czarist Russia and many had become devout advocates of social-democratic doctrines. There had been Jewish terrorists like Grigori Davidovich Goldenberg, who had assassinated Prince Kropotkin at Kharkov in 1879, and Aaron Isakovich Zundelevich who had been a member of the Executive Committee of the *Narodnaya Volya.* Karl Marx, ethnically a Jew, although denouncing Judaism along with all other religions, had made his impression through the work of the Russian socialist leaders on many of the younger generation who came to America. The radical element easily exchanged its Judaism for scientific socialism and its promise of a socialist Utopia.

The "promised land", "Utopia", and "Zion" might appear to be but different names for the same thing, so it is not so strange that a majority of Jews who abandoned Judaism remained Zionists.

Socialism, while generally a psychological reaction to frustration and an escape from a deadening sense of inferiority, is almost always a revolt against religion. The Socialist begins by condemning the economic system. He advances to a condemnation of the government, and ends by a tirade against God. Marx declared for the international solidarity of the proletariat. His modern followers turn their eyes toward Moscow and recognize the Soviet Union as the "worker's fatherland". And yet the modern Socialist has on occasion proved as chauvinistically nationalist as has the Zionist, a paradox that might perhaps be explained by the fact that Marx and many of the leaders of modern Socialism were Jews. In spite of its origin and definite irreligious character, Socialism appears capable of joining hands with both Christianity and Judaism. The *Christian Socialist Party* was able to flourish in Austria and Germany and *Poale Zion* was able to organize in Czarist Russia. Following Franz Openheimer's liberal socialism *Poale Zion seeks* to establish cooperative settlements in Israel. The *General Jewish Workingmen's Union of Russia and Poland* (usually referred to as the *Bund*) had little or no religious or Jewish nationalistic tendencies in the beginning (1897). It supported the *Russian Workingmen's Democratic Party* but, in spite of its international and irreligious philosophies, found that it could not meet the Democratic Party's demand for complete assimilation. At its fourth convention its earlier policy was reversed and the delegates declared that the idea of nationality "is also applicable to the Jewish people."

The American Russian Jews who escaped Socialism were generally impressed with "democratic processes" and rejected the 'force and violence" concepts that were to eventually captivate the revolutionary mind. But the step from "evolutionary socialism" through the labor movement to the "violent smashing" of the machinery of bourgeoisie government would be an easy one for some when the last vestige of the ancient faith was gone. The *Bund,* in time, would become a revolutionary society, and, in time, the "religion" of Marx, Engels and Lenin would replace Judaism. The *Manifesto* would become the *Torah* and the works of Lenin would become the *Talmud.*

Meanwhile the Jewish radicals plunged into labor organizing. The *Amalgamated Clothing Workers of America* and the *International Ladies' Garment Workers,* almost exclusively Jewish, were founded. Sidney Hillman was president of the *Amalgamated Clothing Workers of America.*

The *Arbeiter Ring* (*Workmen's Circle*) was organized in 1900. It represents a left-wing element of American Jewry. It is primarily a fraternal organization. It publishes *Call, Der Fraynd, Kinder Tzaytung, Kulture un Dertziung* and the *New York Circleite,* A *Young Circle League* and a *Youth and English Speaking Division* were founded in 1927. Both organizations engage children in the program of the *Workmen's Circle.* They publish *Young Circle League News* and the *Workmen's Circle Call.* Ephim H. Jeshurin was president of the *Workmen's Circle* in 1950. Joseph Baskin was general secretary. Nat Peskin was director of the *Young Circle League.* Jacob Fishman was chairman and William Stern was the national director of the *Youth and English Speaking Division.*

The Jewish People's Committee

The *Jewish People's Committee for United Action Against Fascism and Anti-Semitism,* usually referred to as the *Jewish People's Committee,* was created in 1936 as a protest against the refusal of the *American Jewish Congress* and the *World Jewish Congress* to admit the representatives of the Jewish Section of the *International Workers Order, Icor,* and the *Fur Workers Joint Board of New York City.* Rabbi Jacob Greenfield; William Weiner, president of the *International Workers Order;* Dr. Charles Kuntz, head of *Icor;* H. Upatschwisky of the *Fur Workers Joint Board of New York City,* and Rubin Saltzman had been barred as delegates by the two Congresses.

Among those who were connected with the *Jewish People's Committee* are William Weiner, Rubin Saltzman, Joseph R. Brodsky, Joseph Freeman, A. A. Heller, Michael Gold, John Howard Lawson, Louis Weinstock, John L. Spivak, Rabbi Moses Miller, and Ben Gold.

Prior to the signing of the Hitler-Stalin pact in August of 1939 the *Jewish People's Committee* was aggressively against Hitler and fascism. After the signing of the pact the attitude of the Committee changed. "The American people want to stay out of this war," declared Rabbi Moses Miller. At its National Conference April 6-7, 1940 the JPC adopted a resolution which stated in part: "The *Jewish People's Committee* . . . urges all Jews to joint with it and other progressive organizations in echoing the refrain which is sweeping through the country: Keep America Out of War." Rabbi Moses Miller was a member of the national board of the *American Peace Mobilization,* which conducted a picket line about the White House in protest against the "War-mongering" President Roosevelt. He was one of the chief speakers at a "Walkout on War" rally of the *American Student Union.*

When Hitler broke the pact by his attack on the Soviet Union, the attitude of the *Jewish People's Committee* changed in unison with that of the Communist Party. On June 27, 1941, five days after the Nazi invasion of Russia, the Natoinal Board of the *Jewish People's Committee* issued a statement calling upon the Jewish people "to join with all the American people to defeat Hitlerism by aiding the Soviet Union . . ."

Max Perlow, Morris Greenbaum, Edward I. Aranow, and Morris Watson are JPC members with either Communist Party or Communist front affiliations, according to the reports of the *House Committee on Un-American Activities.*

Bernard J. Harkavy was Executive Secretary. M. Gertner was New York State Secretary. In addition to Rabbi Moses Miller, Rabbi J. Greenfield, Rabbi Judah L. Hahn, Ben Meyers, Harry

Mintz, M. Pizer, Irving Potash, Arthur Rock, J. Sulton and Charles Zuckerman were listed as presidents of the *Jewish People's Committee.*

In February of 1944 the *Jewish People's Committee* maintained offices at 22 East 17th Street in New York City. Max Perlow was acting President. Bernard J. Harkavy was National Secretary. Rubin Saltzman was treasurer. Vice Presidents were Ben Gold, Arthur Osman, Louis Weinstock and Harry Mintz. Maurice Rosenberg was administrative secretary.

The National Board was composed of the following: Joseph Aronow, Dr. Edward K. Barsky, Herbert Biberman, Sabina Bluman, Dr. A. L. Bunin, J. Burakoff, Sydney Burger, Abram Flaxer, Julius Fleiss, Morris Friedman, Leonard Goldsmith, Dr. Benjamin Goodman, Dave Greene, George Hochberg, Conrad Kaye, Aaron Kertman, Alexander Koren, Samuel Kramberg, Prof. William M. Malisoff, Saul B. Minowitz, Fern Mosk, Sam Nessin, Dr. Benjamin Netreba, Harry Poll, Irving Potash, Dora Rich, I. Rosenberg, George Sandler, S. Saniel, Henry Sazer, Morris Schwartz, Rubin Shuman, Irving Schnurman, Max Steinberg, William Weiner, Isidor Weissberg, Sol Wollin, and Tobias Wendy.

JPC sponsors included the following: Aline Bernstein, Louis P. Birk, Marc Blitzstein, Morris Carnovsky, Jerome Chodorov, Prof. Leon W. Cohen, Lester Cohen, Lion Feuchtwanger, Irving Fineman, Dr. Abraham Goldfield, William Gropper, Prof. N. Levinson, Joseph Lhevinne, Rosina Lhevinne, Irving M. Lechtenstein, Albert Maltz, Samuel Ornitz, Prof. Bernard F. Riess, Rephael Soyer, Alfred K. Stern, Maurice Sugar, Max Weber, Z. Weinper, Prof. Louis Weisner and John Wexley.

The *Jewish People's Voice* is the official publication of the *Jewish People's Committee.* The editors (October 1938) were J. Greenfield, Jacob Milch, S. Almazov, David Goldberg and Ephraim Schwartzman.

The *Jewish People's Committee* is cited as a Communist front by the *House Committee on Un-American Activities.*

Jewish Writers, Artists and Scientists

The *American Committee of Jewish Writers, Artists and Scientists* was incorporated in 1941. It purports to "further Jewish anti-Fascist unity and promote friendly relations between the Jews of the United States and of the U.S.S.R." B. Z. Goldberg was president in 194 9and Joseph Brainin was Executive Chairman.

The official publication of the ACJWAS is *New Currents.* The issue of March 1944 listed Joseph Brainin, Frederic Ewen, Howard Fast, B. Z. Goldberg, Albert E. Kahn, Herbert Morias, and William Zukerman, as editors and Alice Alpert ,assisttant editor. Business manager was Lennie Tamarin. The advisory board was composed of the following: Sholem Asch, Alvah Bessie, Lion Feuchtwanger, Waldo Frank, Murray Gitlin, William Gropper, Leo Huberman, Harold J. Laski, Albert Maltz, and Israel Schapiro.

Two Polish Jews, Social Democrats and eaders in Poland's trade-union movement, were executed by the Soviet Union under mysterious circumstances. That the executions were political appeared obvious, and U.S.S.R. prestige in the United States suffered considerably. In order to offset American repercussions the Soviet Union dispatched a *"Russian Delegation"* to the United States composed of two Russian Jews,—Itzik Feffer and Solomon Michoels. Professor Solomon Michoels was billed as "people's artist of the U.S.S.R.," and "the chairman of the *Jewish Anti-Fascist Committee of the U.S.S.R."* Itzik Feffer was advertised as a "noted Jewish poet."

The *House Committee on Un-American Activities* reports that "The Communist-front organization technique was immediately set in motion, and reception committee — both national and local — were set up for the purpose of welcoming Itzik Feffer and Solomon Michoels."

The Jewish Advocate for Friday, July 16, 1943 carried an announcement of a *"Welcome Reception for the Russian Delegation"* to be held at Boston's *Symphony Hall* on Sunday, July 18, at 8 p.m. The *American Committee of Jewish Writers, Artists and Scientists* were represented in the person of B. Z. Goldberg. Dr. Hugh Cabot, Maurice Schwartz, and Rabbi Joseph S. Shubow were advertised as part of the program "highlights." The *"Welcome Reception"* was sponsored by the *Greater Boston Reception Committee to the Russian Delegation* of which Alexander Brin was general chairman, and Governor Leverett Saltonstall and Mayor Maurice J. Tobin were honorary chairmen. Professor Albert Einstein was honorary chairman of the National Committee. Eddie Cantor, Sholem Asch, Walter Houston, Serge Koussevitzky, Henry Monsky, Paul Muni, Pierre Van Paasen, Paul Robeson, Rubin Saltzman, Rabbi Abba Hillel Silver, and Dr. Stephen S. Wise were honorary co-chairmen.

The Communist *Daily Worker* for July 6, 1943 carried an announcement of a "Giant Mass Meeting" to be held at New York's *Polo Ground* Thursday evening, July 8, 1943. In addition to the *"Russian Delegation"*, Eddie Cantor, Paul Robeson, Larry Adler, and Maurice Schwartz were among those scheduled to appear. Tickets for the affair were obtainable at the offices of the *American Committee of Jewish Writers, Artists and Scientists*, or through the *Jewish Council Russian War Relief*, Brownsville Section.

B. Z. Goldberg is listed by the *House Committee on Un-American Activities* as having been affiliated with the following Communist front organizations: *Celebration of 15 Years of Biro Bidjan,* vice chairman; *International Workers Order,* New York District, Concert and Lecture Bureau, speaker; *Ambijan Committee for Emergency Aid to the Soviet Union,* national officer; the *American Committee for the Settlement of Jews in Birobidjan,* member, dinner committee; *Open Letter to American Liberals,* signer; *Reichstag Fire Trial Anniversary Committee,* signer of declaration.

Joseph Brainin is listed by the *House Committee on Un-American Activities* as having been associated with the following Communist-front organizations or projects: *Celebration of 15 Years of Biro Bidjan,* sponsor; *National Committee to Combat Anti-Semitism,* sponsor; *Protestant,* associate editor; *Reichstag Fire Trial Anniversary Committee,* signer of declaration.

The officers of the National Committee for the *Greater Boston Reception Committee to the Russian Delegates* were the following: Joseph B. Abrams, secretary; Laurence Shubow, executive secretary; Peter M. Leavitt, treasurer; and Joseph I. Seifert, chairman of the Arrangements Committee. Committee members were Max L. Alpert, Mrs. Rose Andelman, Professor Hugh W. Babb, Samuel Baer, Nathan H. Barker, Judge Jennie L. Barron, Benjamin Block, Jacob Blume, Prof. Edgar S. Brightman, Dr. Joseph Brin, Judge Lawrence Brooks, A. S. Burg, Samuel Butkovitz, Henry Cabot, Dr. Hugh Cabot, Dorothea Cable Cary, Joseph Cinamon, Abraham Close, Harry Cohen, Israel Cohen, Fanny Cohen, Dr. Karl T. Compton, Arthur Constant, Mrs. Charles A. Coolidge, Max Cooper, Professor H. W. L. Dana, Dr. and Mrs. Albert C. Diffenbach, Samuel S. Eisenberg, Arthur Eisenman, Mrs. Abbot J. Epstein, Saul Fechtor, Dean Lucy Franklin, M. Freeman, Israel Friedlander, Mrs. S. F. Friedman, Joseph Ford, Rabbi Morris B. Funk, Serge Gaposchkin, Mrs. I. Glasser, Hannah L. Goldberg, Dr. Bernard Goldberg, Ben Gordon, Rev. Dana McClean Greeley, Peter Groper, Mrs. Peter Groper, Casper S. Grosberg, Lillian S. Gurvitz, Mrs. Lewis Goldberg, Professor Harrison Harley, Moses E. Hirsch, Max Hoffman, Albert Hurwitz, Nathan Hurwitz, Max Kabatznick, Gabriel Kantrovitz, Judg Jacob J. Kaplan, Harry L. Katz, Samuel Kalesky, Irving King, Rabbi Samuel I. Korff, Philip Kramer, David Lasker, Dr. M. W. Levinson Levi, Frank Lerman, Richard Linsley, Rabbi Hugo Mantel, Philip J. Marget, Rev. H. Leon Masovetsky, Joseph Matison, Professor F. O. Matthisen, Nadia Miller, Dr. Hyman Morrison, Alan Morse, Isadore H. Y. Muchnick, Bishop G. Bromley Oxnam, Moses L. Parson, Prof. Ralph Barton Perry, Dr. Israel Privez, Dr. Irwin Portner, Arthur Rabinowitz, Sidney Rabinowitz, Rabbi H. H. Rubenowitz, Jacob Rabinowitz, Judge David A. Rose, Mrs. Morris Rosenberg, Sidney Rosenberg, Joseph Salerno, Edward L. Schrenberg, Mrs. Philip Segal, Arthur Seserman, Dr. Arthur I. Shain, Jack Shore, Benjamin Schoolman, Rabbi Jose S. Shubow, Mrs. David M. Small, Dewey Stone, Mrs. Samuel J. Stone, Eliza Stone, Professor Dirk Struik, Benjamin Ulin, Max Ulin, M. A. Weinman, Morris Weisberg, Samuel Westleman, Abraham Wintman, M. Yellin and Mrs. Ada F. York.

International Workers Order

The *International Workers Order* is cited as a Communist-front by the *House Committee on Un-American Activities.* This organization maintains an important Jewish Section. Rubin Saltzman was the secretary.

New Order, official publication of the *International Workers Order,* reported in its issue for April 1938 tha tthe Jewish Section was the "largest in the Order." Rubin Saltzman "was first General Secretary of IWO and one of its founders when it split from the Workmen's Circle . . . His (Jewish) section started with 4000 now has 34,000 . . ."

The *Jewish Peoples Fraternal Order* is affiliated with the *International Workers Order.* It was headed by Albert E. Kahn.

The Freiheit

"*Freiheit* is the official Communist newspaper published in the Yiddish tongue," reports the *House Committee on Un-American Activities* (Appendix IX, page 473.) "For a number of years, the late M. J. Olgin was the editor of *Freiheit.* For two decades, Olgin was one of the leaders of the Communist Party in the United States.

"In the early post-World War I period, there were close contacts between Sidney Hillman and Communist leaders in this country. Robert Minor was special liaison man between Hillman and the party. M. J. Olgin was one of the party close to Hillman. Communist leaders, including Olgin, addressed the annual conventions of the *Amalgamated Clothing Workers of America.* Hillman's machine in the Amalgamated was enthusiastically backed by the Communist faction in the Union. It was during this period that Sidney Hillman made a donation of $3,000 to the Communist newspaper *Freiheit* in the name of his wife, Bessie Abramowitz."

The newspaper is also known as the "*Morning Freiheit.*"

Both Samuel Gompers and Sidney Hillman were Jews although the similarity between the two men stopped at that point. Samuel Gompers was an English Jew. He was the president of the *American Federation of Labor* for forty years, and, while an energetic and consistent fighter for the rights and welfare of American labor, he was equally the foe of the Socialists who would have made the great labor organization he founded a political party. Gompers had little interest in Jews, as such, or in Judaism. His whole life was the labor movement. He became conspicuous as an American patriot and an implacable enemy of Communism.

Sidney Hillman, on the aother hand, was thoroughly Jewish of background, and represented the "left-wing" in organized labor.

The *Morning Freiheit Association* was chairmaned by Ben Gold. Vice-chairmen were Rubin Saltzman and Louis Weinstock. Executive secretary was Alexander Bittleman. The recording and corresponding secretary was Abraham Bittleman. According to a letter-head (*Dies Reports*, Appendix IX, Exhibit No. 75, page 1138) the Executive Committee of the Association was composed of the following: Sam Burt, Sadie Doroshkin, Hyman Dulitzky, Morris Friedman, Fannie Golos, Arnold Grosfield, George Hochberg, Charles Keiner, Max Levin, Joseph Mann, Jacob Milch, H. Mintz, Paul Novick (editor, *Morning Freiheit*), Isidore Opochinsky, Max Perlow, Paula Robison, Isidore Rosenberg, G. Sandler, H. Schiller, Max Steinberg, William Weinert, and Joseph Winagradsky.

Yiddisher Kultur Farbund

The *Yiddisher Kultur Farbund* is listed by the *House Committee on Un-American Activities* as a Communist-front organization. National officers were Dr. Chaim Zhitlowsky, Honorary Chairman; Dr. A. Mukdoni, Chairman; J. Opatoshu, Secretary; A. Olken, Executive Secretary; M. Epstein, B. Z. Goldberg, P. Hirshbein, H. Levik, M. Olgin, and J. Opatoshu, Vice-chairmen. The *American Jewish Yearbook* for 1950 lists Kalman Marmor as President and Z. Weinper as National Secretary, and states that the organization "seeks to advance Jewish culture" and publishes works of contemporary Jewish writers and artists.

Jewish Labor Committee

The *Jewish Labor Committee* is the spearhead for *American Jewish Committee* and *Anti-Defamation League of B'Nai B'Rrith* penetration into, and indoctrination of, organized labor in the United States. Under the guise of combating discrimination and anti-Semitism, the *Jewish Labor Committee* is charged with planting the political propaganda of the two major organizations in the ranks of the *American Federation of Labor and the Congress of Industrial Organizations.*

Many of the resolutions adopted by state and national conventions of the two major labor organizations clearly reveal the hand and influence of the *Jewish Labor Committee.* Aside from the resolutions on anti-Semitism (usually amalgamated to include all races as a bait for wider support) are such political questions as *Fair Employment Practices Acts* and international problems related to the *United Nations* and its agencies.

The following excerpt from a resolution adopted by a national convention of the A. F. of L. is indicative of the *Jewish Labor Committee's* technique for circumventing A. F. of L.'s historic policy on immigration:

"Because of the real part taken by the *American Federation of Labor* in the passage of most necessary legislation regulating immigration, your committee would not recommend that our nation's immigration laws be amended or modified, but *your committee is of the opinion that some immediate reliefe should be given to the dispossessed of Europe.* During the war it was not possible for immigrants to come to this country; the annual quotas were not filled. Your committee therefore recommends that this convention give its approval to the immediate entry of immigrants composed of displaced persons in Europe of whom the Jews are a large number, which will permit the unfilled quotas of the war period to be completed by the entering into our country of the number of immigrants who otherwise would have entered our ports if it had not been for the war, such action in no way modifying the existing immigration laws which have always had the support of the *American Federation of Labor.*"

Adolph Held, Joseph Baskin, David Dubinsky, Jacob Pat, Nathan Chanin, Benjamin Tabachinsky, Joseph Godson and Irving Salert all are, or have been, members and officers of the *Jewish Labor Committee.*

In its propaganda indoctrination programs the *Jewish Labor Committee* prepares and distributes to labor organizations film strips, monthly "labor" reports, cartoons, mates, literature, publications, and speakers.

These "free services" are said by JLC to "aid in the educational program of your organization . . . enliven meetings and rallies and promote larger attendance . . . make your organization's Journal or paper forceful and effective . . . emphasize the battle against intolerance and bigotry."

JLC issues two monthly publications for labor consumption, *"Voice of the Unconquered"*, and *"Common Cause"*.

"Voice of the Unconquered" is a "journal reporting the efforts of anti-totalitarian labor and liberals abroad to rebuild free democracy."

"Common Cause" is an 'illustrated bulletin offering facts, analysis and program to combat bigotry in the United States."

The *Jewish Labor Committee* budget for 1949 was one million, eight hundred and fifty thousand dollars ($1,850,000). Contributions to this fund were announced as "tax exempt and deductible from your income tax."

The general activities of the *Jewish Labor Committee* has to do with the resettlement of European Jews, assistance to Israel, rebuilding Jewish culture, establishment of "producer" cooperatives, and, of course, fighting anti-Semitism. It was organized in 1933.

In 1948 the JLC announced that it had secured 2,000 visas for garment workers and 400 visas for furriers. It lends its pressure to that of other Jewish organizations urging greater lattitude in U. S. immigration laws, and presently, agitating for the repeal of the *McCarran Internal Security Act* of 1950.

"The JLC," says one of its brochures, "has used its influence and prestige with the labor governments in Western Europe to give support to the historic decision of the United Nations for partition" (Israel).

In the field of "culture", a "network of Jewish schools for children, over 150 libraries, evening courses for adults, post graduate courses for Jewish teachers, people's universities and cultural centers were founded" and are regularly subsidized by the JLC.

JLC claims to have helped establish over eighty co-operatives in Europe.

The JLC, of course, works in "cooperation" with the *Anti-Defamation League of B'Nai B'Rrith.* It carries on "an intensive campaign against" what it terms "the greatest threat to our people" — anti-Semitism. Working in the committees of the A. F. of L. and the C.I.O., JLC members are able to produce what they are pleased to call "close cooperation." Both A. F. of L. and C.I.O. conventions "have adopted resolutions commending the activities of the JLC in this field of education and enlightenment."

Similar activities are carried on in Canada.

"This work," declares JLC, "is being conducted in several forms: Printing and distributing educational literature, showing special movies, providing special courses for shop stewards and trade union leaders, etc."

American Jewish Labor Council

The *American Jewish Labor Council* was organized in 1946. It allegedly seeks to combat anti-Semitism and racism, and to help in the rehabilitation of surviving Jewry in Europe. It supports the efforts of the Jewish people in Israel to secure independence, equality, and statehood. It publishes *Action Digest.* Ben Gold was president in 1950. Secretary-treasurer was Max Steinberg.

The *American Jewish Labor Council* is listed as a Communist front at page 277 of the Fifth Report (1949) of the *California Committee on Un-American Activities.* The Los Angeles offices of this organization were located at 307 South Hill Street. The national offices were at 22 East 17th Street, New York City.

An expensive brochure, *"Program for Survival",* issued by the *American Jewish Labor Council* plugged for a $250,000 fund "to reconstruct Jewish life in Europe." The slogan for the fund-drive was "Europe will *not* be *Judenfrei",—"free of Jews."*

AJLC attempted to cash in heavily on "anti-Semitism." A four page tabloid screams that American Hitlers are on the march;

that Hitler's "ghost walks in America." American Jews, reading this scare sheet, are led to beilieve that all America is seething with Nazi storm-troopers;—that the life of every Jew hangs by a thread. Photostats, pictures, and cartoons illuminate blaring headings that announce doom to every Jew in the country.

"Anti-Semites," declare the AJLC, "are labor-haters! The present drive against labor gives them wonderful opportunities. They show this super-patriotism by shouting 'Jew-Communist' on every occasion. In the attempt to smash labor, the people must be divided. Their minds must be turned away from their problems. Attacks on the Jews along with attacks on other minorities was Hitler's method. And, say our American fascists, what was good enough for Hitler is good enough for them."

American anti-Semites are engaged in four activities, says AJLC. These activities are: "1. The spreading of anti-Semitism and other fascist propaganda. 2. Recruiting new members. 3. Attempts to win political power. 4. Acts of violence."

Such inflammatory drivel is not without sinister purpose and deadly effect. All Gentiles are made to appear as vicious enemies of the Jewish people in particular, and American labor in general. Linking every horrible and hateful bigot with Christianity, the dialectic writers of the AJLC apparently hope that suspicion and hatred of the Gentile world will be firmly planted in the Jewish mind. Hatred is the Marxian *thesis*. Counter-hatred is the *antithesis*. Violence is the ingredient for the production of the *synthesis*. Hatred for Gentiles is designated to create anti-Semitism. Mutual hatred is a basis for conflict. Conflict is the stuff of which revolutions are made.

Page 2 of the AJLC tabloid reproduces several photostats through the "courtesy" of the *Anti-Defamation League*.

V

ZION IN BIROBIDJAN

The successful Bolshevik revolution in Russia in 1917 aroused warm response in the hearts of the more radical element of American Jewry. Many went over to the new American Communist Party in 1919. Many were attracted to the movement because of its conspiratorial atmosphere, without understanding its deep and sinister character. Bitter experience and grim awakening restored some to sanity — and a real understanding of the principles of Americans. Others, however, obeyed the tortuous twisting and turnings of the "party line" as dictated from Moscow and even survived the Hitler-Stalin pact without flinching. Some actually remained Zionists as long as the *Politburo* did not decree otherwise. And, at one time, it appeared that the *Politburo* was determined to set "Zion" up as one of the "autonomous" states of Russia.

The *American Birobidjan Committee* was an organization established for the purpose of settling "Jewish victims of Fascism in Birobidjan", — the so-called autonomous region of Birobidjan of the Soviet Union. This organizations was still listed in the 1950 *American Jewish Year Book.* It publishes *Ambijan Bulletin* and *Naileben.* The executive vice-president in 1950 was J. M. Budish and the executive secretary was Abraham Jenofsky.

The *Ambijan Committee for Emergency Aid to the Soviet Union* is cited by the *House Committee on Un-American Activities* as one of the numerous Communist-fronts revealing "an extensive interlocking directorate" with other organizations cited by the Committee. An undated communication (Exhibit No. 1, Dies Reports. Appendix IX, page 1069) reads as follows:

"We acknowledge with profound thanks the generous and wholehearted support of our many friends and advertisers who helped make this concert the sucess that it is. We are especially grateful to Berney Josephson who presents this concert, to Clifton Fadiman, our Master of Ceremonies, to Ivan Black, Publicity Director, and to all the artists who generously contributed their talent to help the Red Army."

Rt. Honorable Lord Marley is listed among the "national officers." George Gordon Battle was acting president; Vilhjalmur Stefansson, vice-president; J. M. Budish, chairman of the administrative committee; Nan Golden, administrative secretary; Edward I. Aronow, secretary-treasurer; and Max Levin, chairman of the board of directors.

Other "national officers and directors" listed are as follows: Dr. Jacob Billikoff, H. L. Block, Joseph B. Boudin, J. Budish, Dr. William Cantor, Samuel A. DeWitt, H. L. Dlyn, Motty Eitingon, Victor A. Fischel, Abraham Friedenberg, Arnold Friedman, Samuel Getmansky, B, Z. Goldberg, Rabbi David Goldberg, Dr. Charles Gottlieb, Jack Greenbaum, Dr. Morris Greenberg, Willy Hieineberg, Edward B. Hittleman, Sarah Horn, Morris Jaffe, D. Kestenbaum, Rebecca Kimmel, Rabbi Krass, Harry G. Kriegel, Hon. Anna M. Kross, Rabbi Issac Landman, Dr. Maurice Lenz, Dr. M. V. Leof, Mrs. L. R. Levin, Charles H. Lipsett, Samuel M. Marcus, Samuel Match, Daniel Moscow, Herman D. Moskowitz, Dr. Henry Neumann, Charles H. Oestreich, Hon. Isaac Pacht, Bernard M. Parelhoff, Jakob Pohoryles, Dr. Nathan Ratnoff, Dr. Morris Rattner, Charles Recht, Ann Rosen, Dr. Joseph Rosen, Dr. Simon Rothenberg, H. J. Rubenstein, Dr. Zachary Sagal, R. Saltzman, Mendell M. Schaenen, John Schreiber, George Segal, Miles M. Sherover, Samuel S. Shipman, Mrs. Sophie Silver, S. J. Thenen, Max Warm, Max Weisen, Prof. Louis Weisner, And Gerson C. Young.

The Concert Committee was composed of the following: Edward I. Aronow, D. M. Alexandrovitch, M. E. Bergman, Ivan Black, Hon. Emanuel Celler, Jess Fish, Samuel Getmansky, Rabbi Samuel H. Goldenson, Dr. I. W. Held, Warner James, Charles Josefowitz, Isaac S. Kibrick, Dr. J. Leon Lascoff, Oscar Lazrus, Lord Marley, Hon. Mitchell May, Reuben Papert, and Joseph Pulvermacher.

The *American Committee for the Settlement of Jews in Birobidjan* another of the organizations that looked to the Soviets for a 'homeland" for the Jews. It is also another group cited by the *House Committee on Un-American Activities* as a Communist front. Mr. Aaron Lipper was the chairman of the *Budget and Policy Committee.* The organization tendered him a dinner at the *Hotel Astor* in New York City, Saturday evening, December 4, 1937 upon his return from a visit to the U.S.S.R.

The Dinner Committee was composed of the following: Hon. Mitchell May, chairman; Hon. William W. Cohen, Hon. Edward I. Aronow, and Max Levin, co-chariman; George Gordon Battle, Dr. Jacob Billikoff, Harry Caplan, Congressman Emanual Celler, Victor A. Fischel, B. Z. Goldberg, Franklin S. Harris, J. M. Kaplan, Vilhjalmur Stefansson, and Judge Isaac Pacht, members of the Committee.

Officers of the *American Committee for the Settlement of Jews in Birobidjan* were listed as follows: Lord Dudley Marley, honorary chairman; William W. Cohen, president; Max Levin, chairman, Board of Governors; Edward I. Aranow, secretary-treasurer; J. M. Buddish, chairman of the Administrative Committee, Edward I. Aronow, George Gordon Battle, Joseph B. Boudin, Jacob M. Budish, William W. Cohen, Samuel A. DeWitt, Emil Friedlander Arnold Friedman, Isidore Glauberman, Dr. David Goldberg, Dr. Morris Greenberg, Sarah Horn, Harry G. Kriegel, Dr. Leon Lascoff, Max Levin, Mrs. Lonnie Levin, Aaron Lipper, Charles Lipsett, Herman Mason, Bernard M. Parelhoff, Dr. Morris Ratner, Charles Recht, Anne Rosen, H. J. Rubenstein, Dr. Zachary Sagal, Mendell M. Schaenen, Jack Schreiber, Donald K. Swartz, George Segal, Samuel S. Shipman, and Gerson C. Young, members of the Board of Directors and Governors.

On May 14, 1943, Charles Kuntz and Max Levin issued invitations for a *Celebration of 15 Years of Biro Bidjan,* the Jewish Communist colony in the Soviet Union. The *House Committee on Un-American Activities,* Exhibit No. 1, page 603 of Appendix IX, reproduces the invitation to this affair, which reads as follows:

"Invitation to a Gathering of the Committee of Sponsors

for the Celebration of '15 Years Biro-Bidjan', With the National Executive Committee of 'Icor'"

"Dear Friend: We have the honor to extend our cordial invitation to you — to come to the gathering, which will take place on Thursday, May 20th — at 8 P.M. in the Piccadilly Hotel — 227 West 45th Street, New York.

"At this gathering we shall hear a report of the results of the Biro-Bidjan celebration, and the Almanac, '25 Years U.S.S.R.; 15 Years Biro-Bidjan', which was issued by the *'Icor'* Association.

"We hope that you will accept our invitation."

A. Jenofsky signed as "Secretary, For the Committee of Sponsors."

The list of sponsors are as follows: Hon. Stanley M. Isaacs, Hon. Anna M. Kross, Prof. Charles Kuntz, Dr. Chaim Zhittowsky, Max Levin, Ab. Epstein, Ben Gold B. Z. Goldberg, Frank C. Kirk, Michael Millstein, Molly Picon, Rabbi Benjamin Plotkin, Rabbi Dr. Chaim Rabinowitz, Rubin Saltzman, Dr. L. Schatzov, Louis Weintsock, A. Jenofsky, M. Stern, Celia Adler, Frances Adler, Jacob Adler, Leah Adler, Hannah Aronoff, L. B. Balin, Max Bedacht, Alexander Bittelman, Dr. Joshua Bloch, Abraham Bookstein, Joseph Boruchowitz, Louis B. Boudin, Joseph Brainin, Joseph R. Brodsky, J. M. Budish, N. Buchwald, Julius Burakoff, Sam Burt, Hon. Peter V. Cacchione, Morris Carnovsky, Hon. Emanuel Celler, Ph. Cherner, H. I. Cotrell, Dr. Bella V. Dodd, Sadie Doroshkin, H. Dulitzky, Dr. J. S. Efremoff, B. Epelbaum, Irving H. Feingold, J. Finkelstein, Abraham Flaxer, Hyman Formin, L. Freed, M. Friedman, Berta Gersten, Dr. J. Glassman, Emanuel Gober, Herman Goffer, I. Goldberg, Aaron J. Goodelman, Dorothy Greiner, Wm. Gropper, A. Gorsfield, Ezra Harari, Louis Harkavy, Minnie Harkavy, Dr. Leon Harris, N. Haykin, Dr. Isidore W. Held, Max Helfman, R. Hirshkan, G. Hochberg, Frank Horowitz, Rev. Pinchos Jassinowsky, V. J. Jerome, Jacob Kalich, Morris J. Kallem, Moishe Katz, S. Kaufman, Rockwell Kent, Carol King, Dr. Isaac Kloomok, I. Klurfeld, Leon Kobrin, L. Kossovsky, Dr. D. Krinkin, Aaron Kurtz, M. Landesberg, B. Lapin, Mr. Lebowitz, J. Leiserowitz, Sholom Levine, Dr. Julius Littinsky, Helen London, Louis Lozowick, Mrs. J. H. Macy, Mary Cabot Macy, Joseph Mann, Hon. Vito Marcantonio, Pesach Markus, Kalmon Marmon, Gina Medem, Nachman Meisel, Jacob Mestel, Dr. Henry Milch, J. Milch, L. Miller, Harry Mintz, Leon S. Moisseoff, Paul Muni, P. Novick, Clifford Odets, M. L. Olken, J. Opochinsky, Max Perlow, Mrs. Jennie Posner, Hon. Rev. Adam Clayton Powell, Jr., Lionel S. Reiss, Rev. Ben A. Richardson, Prof. A. A. Roback, Joseph Rolnick, Emanuel Romano, I. E. Rontch, Adolph Rosenbaum, Dr. Maxwell Ross, Jacob Rothbaum, Anna Safran, G. Sandler, Paula Scherbaty,

H. Schiller, Leon Straus, Alex Sirota, Joel Slonim, B. Small, Raphael Soyer, Max Steinberg, Jacob Stodolsky, Ab. Victor, Bessie A. Wallman, Alice Holdship Ware, Max Weber, Z. Weinper, J. Weinstein, James Waterman Wise, General Victor A. Yakhontoff, M. S. Yardenini, R. Youkelson, P. Yuditch, and Benjamin Zemach.

"Icor", says the *House Committee on Un-American Activities*, "is an organization which has devoted its activities to Jewish colonization in the Soviet Union, centering principally in Biro-Bidjan. Despite its proclaimed interest in the welfare of the Jewish people, we find repeated emphasis throught its official publication, *Naileben* (*New Life*), that it 'stands for the defense of the Soviet Union.' (*Naileben*, September 1935, p. 50)."

Among those listed by the *House Committee* as having been "cited extensively in connection with other front organizations" and active in behalf of *Icor* are A. A. Heller, Anna Louis Strong, Max Kitzes, Morris Greenbaum, and Paul Novick.

A *"Biro-Bidjan Art Committee"*, composedof N. Cikowsky, Stuart Davis, Minnie Harkavy, William Gropper, Frank C. Kirk, Louis Lozowick, Phil Reisman, Adolff Wolff and Sol Wilson, under the auspices of the *John Reed Club of New York* was publicized in *Naileben,* December, 1935 as working for a collection of works of art to be presented to the State Museum of Biro-Bidjan.

The November, 1937 issue of *Naileben* states that it is published by *Icor,* "Association for Jewish Colonization in the Soviet Union at 799 Broadway, New York, N. Y." S. Almazov was editor and Ab. Epinstein was the managing editor and business manager.

Jewish colonization in the Soviet Union started in 1924 with the founding of the *American Jewish Joint Agricultural Corporation (Agro-Joint).* Julius Rosenwald, Felix M. Warburg, James M. Rosenburg, together with other wealthy American Jews, raised around eight million dollars for the project. Maurice B. Hexter is president and Robert Pipel is secretary.

VI

INTERNATIONAL ORGANIZATION

Part and parcel of the Zionist network is the organizational activity that centers around "Jewish refugees". The most important of these organizations may be said to be the *American Jewish Joint Distribution Committee, Inc.,* organized in 1914. Growing out of the plight of the Jews on the Eastern Front in World War I a number of committees came into existence, among which were the *Central Relief Committee,* organized in October, 1914, the *American Jewish Relief Committee,* organized in the same month by the *American Jewish Committee,* and the *People's Relief Committee,* organized in 1915. The three committees represented three different groups of American Jewry. The *Central Relief Committee* worked among the orthodox and Zionists; the *American Jewish Relief Committee* among reform Jews; and the *People's Relief Committee* among the radical and left-wing element. The three organizations united in the common cause to form the *American Jewish Joint Distribution Committee,* under the leadership of Louis Marshall, of the *American Jewish Committee*; Meyer London, Socialist leader, and Felix M. Warburg. From 1914 to 1924 fifty-nine million dollars was collected and distributed. The money went principally to Russia, Poland and Palestine. After 1926 the Committee assisted in the Soviet projects for the Jews in the Crimea and the Ukraine, supplementing the work of the *American Jewish Joint Agricultural Corporation.* John D. Rockefeller, Jr. joined with Julius Rosenwald in contributing a half million dollars to this Communist scheme. The Soviets had agreed to settle 10,000 Jewish families per year on the soil, and to open up a tract in Siberia when the Crimea and the Ukraine were settled.

The *Joint Distribution Committee* now works in close harmony with the Zionist appeal for funds in national campaigns. Its chairman is Edward M. M. Warburg and its executive vice-chairman is Moses A. Leavitt. It publishes *JDC Digest.* It maintains a *Youth Division* chairmaned by S. Harry Galfand. Its executive secretary is Meyer Kunsky. Its purpose is to provide a program of activity for youth and young adults in connection with JDC. It publishes *JDC Youth Division Reporter.*

According to Rabbi Lee J. Levinger, Jewish historian, there were about 500,444 Jews in Germany in 1935 and about 37,500 fugitive Jews scattered in different countries. A considerable number, he says, had already gone to Palestine or were preparing to go. The *Joint Distributing Committee* joined with the *Zionist Organization of America* in assisting these refugees.

No reasonable person actually attempts to deny the international orientation of world Jewry. The statement is usually condemned by so-called Jewish defense organizations as a catch-phrase of anti-Semitism, which, of course, is neither an argument in rebuttal nor an explanation. Many Jewish writers recognize this characteristic of Jewry as well as its paradoxical opposite,—Jewish nationalism,—and appear to find nothing extraordinary in the phenomenon. Certainly these universalistic and international tendencies are understandable in Eastern Euorpean Jewry in the nineteenth century but not so easily understood in most of Europe and America at that time or since. Karl Marx and Ferdinand Lassalle, neither of whom were mistreated because they were Jews, were the founders of international movements. Moses Hess, an associate of Marx and exponent of Pierre Proudhon's anarchism, could be, at the same time, an international socialist and an ardent Zionist. A Felix Adler could be interested in an *Universal Race Congress,* and a Lazarus Zamenhof could invent an international language. No matter where they were born or where they resided in the Diaspora the overwhelming majority of Jews looked upon Jerusalem as *metropolis,* — home. Except in Israel he was a cosmopolite, — a citizen of the world. Leo Pinsker had believed that world-wide cosmopolitanism and internationalism were the surest guarantees for the welfare of the Jews. His later trend toward Zionism did not cancel this theory. It only served to underscore the paradox.

There does not appear to be a decrease in the international tendency of world Jewry. Organized Zionism, on the other hand, appears to have intensified Jewish nationalism to the point of fantastic chauvinism.

Relief Organizations

The following, from the *American Jewish Year Book* for 1950, are the principal Jewish relief agencies operating in the United States:

American Beth Jacob Committee, Inc. Organized in 1928. Aids the *Beth Jacob Schools,* which provide vocational, religious, and academic training for Jewish girls in Europe and Israel. The chairman is Leo Jung and the executive director is Meier Schenkolewski.

American Committee for Relief of Yemenite Jews. Organized in 1939. Raised funds for relief of Jews in Yemen and Aden and for resettlement of Yemenite Jewish refugees in Israel. The chairman is Moses I. Feuerstein and the executive director is Zacharia Gluska.

American Committee of O.S.E., Inc. Founded in 1940. Promotes health, hygiene, sanitation, and the care of children. Publishes *American OSE Review.* The chairman of the Executive Board is Boris Pregel, and the secretary is Leon Wulman.

American Friends of Alliance Israelite Universelle. Established in 1946. Serves liason between Jews in America and the *Alliance Israelite Universelle.* Publishes *Review of the Alliance, Revista de la Alliance.* The president is Alan M. Strook and the executive director is Saadiah Cherniak. The secretary is Haim Toledano.

American ORT Federation (Organization for Rehabilitation through Training). Organized in 1922. Trains Jewish men and women in the technical trades and agriculture. Organizes and maintains vocational training schools. Publishes *ORT Bulletin.* Its president is George Backer and its executive director is Edward L. Sard. *Women's American ORT* was organized at the same time as the Federation. It promotes the ORT program and publishes *Highlights*. Mrs. Ludwig Kaphan is president and Mrs. Maurice Finkelstein is the chairman of the executive committee. A *Young Men's and Women's Division* was organized in 1937 to raise funds for ORT and disseminate knowledge of its program. The president is Nat Dechter and the executive secretary is Alice Solomon.

American Pro-Falasha Committee, Inc. Founded in 1922. It conducts educational work among Falashas. Its chairman is Charles P. Kramer and its secretary is Daniel L. Davis.

The Falashas are inhabitants of the Abyssinian Kingdom of Amhara. They claim to be of the Jewish race, and practice variations of Jewish rites. The monks must prepare all their food with their own hands, and no lay person, male or female, may enter their houses. No one is admitted into the order who has eaten with a Christian or is the son or grandson of a man thus contaminated. There are between 100,000 and 250,000 Falashas.

Rabbi Wentworth Matthew, originally from Ethiopia, organized *Beth Hatphlal Congregation* and a Hebrew school to care for New York City's 1500 Falasha Negro Jews. Rabbi Matthews received his *smicha* (ordainment) in Tel Aviv, and is strictly orthodox and Zionist. The AJP reports that Rabbi Matthews declares "that the American Falasha Jews have gained the respect of their fellow-Negroes and face anti-Semitism."

Association pour le Reconstruction des Institutions et Oeuvres Isralites en France et dans ses Possessions d'Outremer. (ARIF). Founded in 1943. Seeks to reconstruct French Jewish religious and social institutions and serves as liason with organizations in the United States. Robert de Rothschild is president. Simon Langer is secretary.

Dominican Republican Settlement Association, Inc. Established in 1939. Aids settlement of Jewish and non-Jewish refugees. The chairman is Maurice B. Hexter. Executive secretary is Mrs. Ruby F. Moses.

European-Jewish Children's Aid, Inc. Organized in 1934. Receives, cares for, and supervises placement of unaccompanied refugee children and renders consultative service. Director of Placements is Lotte Marcuse.

Freeland League for Jewish Territorial Colonization. Established in 1942. Acquires territory suitable for large scale Jewish colonization. Publishes *Freeland* and *Oifin Shvel.* Secretary general is I. N. Steinberg. Executive secretary is Saul Goodman.

Hebrew Sheltering and Immigrant Aid Society (HIAS). Founded in 1884 and re-organized in 1901. Provides Jewish migrants with legal documents, transportation, and temporary relief needs. Publishes *Rescue.* Samuel A. Telsey is president. Isaac L. Asofsky is executive director.

Jewish Cultural Reconstruction, Inc. Established in 1947. Takes title to heirless and unidentified Jewish cultural property in various European countries and distributes them to Jewish libraries throughout the world. President is Salo W. Baron and the executive secretary is Hannah Arendt.

Jewish Restitution Successor Organization. Founded in 1947. Acts to discover, claim, receive, and assist in the recovery of Jewish heirless, unclaimed, and other types of property in any part of the world, and to utilize such assets or to assist in their utilization for the relief, rehabilitation, and resettlement of surviving victims of Nazi persecution. Assistant secretary is Eli Rock.

Labor Zionist Committee for Relief and Rehabilitation, Inc. Organized in 1946. Maintains network of relief organizations throughout Europe. Supports children's homes, centers, libraries, cooperatives, cultural and educational centers. Offers foster parents service. Publishes *Call-Der Ruf.* Chairman is Louis Segal. Secretary-director is Z. Baumgold.

Ozar Hatorah. Established in 1946. Seeks to perpetrate Jewish religious education through *yeshivot* throughout the Middle East and North Africa. Isaac Shalom is president.

Refugee Economic Corporation, Inc. Founded in 1934. Assists in the economic rehabilitation of refugee and displaced persons. President is Charles J. Liebman and the secretary is George W. Naumberg.

Rescue Children, Inc. Organized in 1946. Provides care for Orthodox Jewish war orphans in Europe. National chairman is Herbert Tenzer.

Tomche Toral Society, Inc. Founded in 1927. Supports *yeshivot* in Israel, Central Europe, and DP camps. Isidore Grossman is president. Samuel Wiesner is executive director.

United Jewish Appeal, Inc. Organized in 1934. The national fund-raising instrument for *American Jewish Joint Distribution Committee, United Palestine Appeal* (*United Israel Appeal* since 1952), and *United Service for New Americans.* Publishes *UJA Campaigner.* The general chairman is Henry Morgenthau, Jr. The director is Henry Montor.

The *United Jewish Appeal* utilizes every effective facility in its fund raising campaigns. Millard Lampell, whose real name, according to his own statement, is Milton Lampell, has been employed by this organization in the capacity of script writer for radio net-work programs.

A *Report from the Sub-Committee Investigating Subversive infiltration of Radio, Television and the Entertainment Field,* signed by Senators James O. Eastland, Pat McCarran, and Arthur V. Watkins (Part I, page IV) has the following to say concerning Mr. Lampell:

"Two prominent radio writers who are leaders of the pro-Communist faction of the *Radio Writers Guild* are Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell, who have notorious records of affiliation with Communist fronts and causes.

"In addition to the accompanying testimony, it is the information of the subcommittee from unimpeachable sources that Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell are hardcore Communists. When interrogated by the subcommittee both Lyon and Lampell refused to answer any questions concerning their Communist activities, asserting that their answers to such questions would incriminate them."

Lampell testified April 1, 1952, in part, as follows (page 112):

". . . Then I went to Israel for the *United Jewish Appeal* and I wrote a film entitled '*The Journey*' which was shot in Israel . . . I also did a series of radio plays for the *United Jewish Appeal* on all networks. What we did was one show on each of the four networks . . . I wrote a series of seven or eight radio shows for the *United Jewish Appeal,* one on each network in the spring. That brings us up to this year. This year I have a novel in progress which I have been working on. I have been doing some radio work, a series for the *United Jewish Appeal.*"

Vaad Hatzala Rehabilitation Committee, Inc. Established in 1939. Rescues rabbis, scholars, and religious persons in Europe, and supplies aid to rabbis and scholars emigrating to Israel. Publishes *Vaad Hatzala Bulletin.* Eliezar Silver is president and Jacob Karlinsky is executive secretary.

Vaad Hoezra, Union of Grand Rabbis of the United States and Canada. Organized in 1942. Fraternal. Aids Jews in Europe and Israel with money and parcels. The president is M. S. Friedman and the secretary is I. Twersky.

In the United Nations

The *Consultative Council of Jewish Organizations* is co-chaired by Jacob Blaustein of the *American Jewish Committee,* Leonard Stein of the *Anglo-Jewish Association,* and Rene Cassin of the *Alliance Israelite Universelle.* Secretary General is Moses Moskowitz.

This organization is said to cooperate and consult with, advise and render assistance to, the *United Nations Economic and Social Council* "on all problems relating to human rights and economic, social, cultural, educational, and related matters pertaining to Jews."

The *Consultative Council of Jewish Organizations* on May 16, 1949, "Submitted to the *Human Rights Commission* (United Nations) a ninety-six-page memorandum containing proposals on the structure, functions, and international machinery to protect human rights." The CCJO, pressing toward World Government, lobbies for individual or group petition to "international bodies", by-passing their own governments. The *World Jewish Congress*, also working in this field, works for the "establishment of special domestic ond international human rights courts" with "authority to invoke the assistance of UN organs for implementation."

Working with the *World Jewish Congress and the Consultative Council of Jewish Organizations* is the *World Agudas Israel* and the *Coordinated Board of Jewish Organizations.*

On May 19, 1949, the *Consultative Council of Jewish Organizations* submitted a fifty-two-page document to the Sub-Commission on *Prevention of Discrimination and Protection of Minorities* of the *Human Rights Commission urging* "bilateral or multilateral agreements among nations for the protection of the rights of minority groups."

On February 14, 1949, the *Joint Commission on Social Action* of the *Union of American Hebrew Congregations* and the *Central Conference of American Rabbis* called on the United States government to implement "to the fullest extent" the UN *Declaration of Human Rights.*

On December 9 and 10, 1949 the United Nations General Assembly adopted the *Convention for Prevention and Punishment of the Crime of Genocide* and the *Declaration of Human Rights.* The *American Jewish Committee* boasts of playing an important and significant part in the adoption of these proposals;—proposals that, if ratified by the Senate of the United States, may well destroy the independence and sovereignty of the Republic. Says the *American Jewish Committees* "As a member, along with an English and a French Jewish organization, of the *Consultative Council of Jewish Organizations,* which has consultant status with the *United Nations Economic and Social Council,* we were in a position to press within the United Nations for a genocide convention as well as for other proposals in the field of human rights. For over a year and a half, a staff member of the *American Jewish Committee* was engaged primarily in promoting the *Genocide Convention.* Resolutions were drafted and redrafted. Delegates were briefed with factual material and arguments, and slowly but surely a workable convention was hammered out . . . An even more important role was played by the *American Jewish Committee* in the final passage of the *Declaration of Human Rights.* In this field the Committee was on the job from the very beginning. When the United Nations was first organized at San Francisco in 1945, Judge Proskauer and your chairman were there on behalf of the Committee as consultants to the American Delegation to plead the cause of human rights . . . For nearly three years we labored with various United Nations bodies, with delegates and public officials, and with the folks back home. Here, again, a broad campaign of public education was initiated, on our own and in conjunction with non-Jewish groups, to make the average American understand the fundamental concepts involved and aware of the necessity for United Nations action."

VII

FUND RAISING

This vast network of Jewish organizations requires millions and millions of American dollars in order to operate. Many groups have been organized for fund-raising alone. In 1950 there were more than 600 communities in the United States affiliated with the *Council of Federations* and *Welfare Funds,* approximately a hundred percent increase over 1943. Many of the Jewish agencies receive funds from the *Community Chest.*

The *Federation of Jewish Welfare Organizations* and the *Jewish Community Council* are two fund-raising organizations in Los Angeles. The *Federation of Jewish Welfare Organizations* was founded in 1911. In 1950 Leonard Chudacoff was president and Martin Ruderman was executive director. The *Jewish Community Council* was organized in 1934. Isaac Pacht was president in 1950 and Leo Gallin was executive secretary.

The *United Jewish Welfare Fund* is sponsored by the *Jewish Community Council.* It is the source of money for local, national and international Jewish organizational activities. Many of these organizations are concerned with politics in one form or another, working in legislative, United Nations and international fields. Attacks on proposals advocated or supported by these Jewish organizations, such as FEPC, UNESCO, and U.N. conventions and treaties, are conveniently countered by the cry of anti-semitism. (See *"The Troublemakers"*). This technique not only often obscures the real issues but frequently silences opposition. The charge of "anti-semitism" is now used by Jewish organizations as an offensive and defensive mechanism as effectively as the communists once used the charge of "red-baiter."

In 1951 allocations by the Los Angeles *United Jewish Welfare Fund* to organizations dealing with international Jewish aid amounted to $2,655,000. *(1952 Year Book United Jewish Welfare Fund of Los Angeles,* page 24). The greater part of this sum went to the *United Jewish Appeal,* which cooordinates eight other agencies. These are: *Jewish Agency for Palestine, Palestine*

Foundation Fund, Jewish National Fund, General Zionist Constructive Fund, Mizrachi Palestine Fund, Joint Distribution Committee, American ORT Federation, and *United Service for New Americans.*

The 1952 goal for the *United Jewish Appeal* is set at $151,500,000, "to consolidate the gains already made in the rescue, relief and resettlement of Jewry throughout the world . . ."

Additional organizations concerned with overseas activities are *Hebrew Immigrant Aid Society* (HIAS), *American Committee For U.I.T. (Hebrew University, Weizman Institute of Science and American Technion Society), Jewish Telegraphic Agency* and *American Fund for Israel Institutions.*

The *United Service for New Americans* and the *Hebrew Immigrant Society* are concerned with Jewish immigrants. "A minimum Jewish immigration of 8,500 is expected during 1952 under current immigration programs," declares the UJWF 1952 Year Book. "The figure will have to be revised upward if more liberal legislation is passed by the 82nd Congress."

We are told that the *Hebrew Immigrant Aid Society* is now in its 68th year; that it "is international in scope, and its program includes all phases of immigrant aid." It "processes emigrants in overseas countries; facilitates their entry into the United States, Canada, Australia, Latin America, and other countries . . . It works for liberalization of immigration laws."

Professor Albert Einstein is the President of the *American Committee for U.I.T.* and is quoted as saying that "U.I.T. is a merger of forces for the advancement of science, technology and higher learning in Israel."

The *Jewish Telegraphic Agency* "gathers news of Jewish activity and events throughout the world."

American Fund for Israel Institutions "conducts an intercultural program designed to interpret the cultural life of Israel to the American community. It publishes a magazine, *'Israel—Life and Letters'* and promotes the inter-change of Israel and American art including stage directors, conductors and musicians."

Under the special heading of the *Joint Defense Appeal* are the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith.* Under the general classification of "National" are listed the *American Jewish Congress, Jewish Labor Committee, National Jewish Welfare Board, B'Nai B'Rith National Youth Services,* and the *American Association for Jewish Education.*

The *National Jewish Welfare Board* serves "the Jewish communities of America and has been at the side of the people of the community who have been called to the country's Armed Forces . . . It sponsors the *Jewish Center Lecture Bureau, Jewish Book Council of America, National Jewish Music Council, American Jew-*

ish Historical Society and the *National Jewish Youth Conference* . . ."

The *B'Nai B'Rith National Youth Services Appeal* "is the national financing program for the important services to youth rendered by *B'Nai B'Rith* Youth Organizations, *Hillel* Foundations and the *Vocational Service Bureau.* BBYO reported a membership last year of about 25,000 boys, girls and young adults in approximately 1,100 chapters in 275 communities in the United States and Canada, who participated in programs administered by trained group work directors. Hillel Foundations operate on 202 University and College campuses . . ."

The *American Association for Jewish Education* "is the only national agency which serves, stimulates and coordinates the activities of Jewish educational institutions throughout the United States and Canada, without regard to denominational and organizational affiliations or ideological orientations . . . Founded on the proposition that Jewish education is an indispensible community activity, and therefore a community responsibility, the Association seeks to bring the highest standards developed in general American education to the service of the Jewish schools. Forty-one bureaus of Jewish education and associations of Jewish schools in 38 communities and regions are affiliated with the Association."

Los Angeles' contribution to the maintenance of these National Organizations in 1951 was $188,500.

The allocations of the Los Angeles *United Jewish Welfare Fund* for 1951 amounted to $4,700,174, including a deficit of $45,000 for the *Los Angeles Emigre Service Committee.* 44,000 persons in Los Angeles County are alleged to have contributed to the Fund.

The *Bureau of Jewish Education* received an allocation of $210,700 in 1951. This Bureau is a project of the *Los Angeles Jewish Community Council* and is declared to be the "over-all coordinating, supervisory and standard-setting agency for Jewish education in Los Angeles. Through its staff of specialists, it offers services to schools . . . It has affiliated with it 70 schools representing over 100 school units with a total child population of over 10,000. Of these 70 schools, 34 received financial aid; of these 10 are helped through a regular subsidy and the balance are on a grant basis."

Page 18 of the UJWF 1951 Year Book states: "It has been said that the *United Jewish Welfare Fund* touches all our lives . . . In no greater instance is this true than where UJWF provides the working funds for the 'defense' agencies — those tireless groups of men and women who devote round-the-clock hours to protecting your rights." The *Community Relations Committee* *of Los Angeles* is here included with the National "defense" groups, the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith.* "Its primary function is that of fighting anti-Semitism and bigotry, and to create a climate of opinion so that Jews can live in dignity and with self-respect in our community . . . Organized in 1933, the *Community Relations Committee* is a standing Committee of the Community Council, headed by Mendel Silberberg. While fighting the professional hate-monger and advocates of totalitarian philosophy is a major objective of the CRC, emphasis in its work is on building better relationships within the community. In addition to its own action program, the *Community Relations Committee* serves as co-ordinator of the local activities of the *American Jewish Committee, American Jewish Congress, Anti-Defamation League, Jewish Labor Committee* and *Jewish War Veterans.*" The 1951 allocation for CRC was $50,800.

The *Jewish Personnel Relations Bureau* is another agency of the *Los Angeles Jewish Community Council* "established to fight discrimination in the field of employment. It receives complaints, investigates facts, and follows through with the employer in an attempt to minimize discriminatory practices in hiring, promotion and personnel practices."

The *Los Angeles Hillel Council* is part of the National program sponsored by the *B'Nai B'Rith.* The Los Angeles organization conducts programs at *Los Angeles City and State College; University of California at Los Angeles; University of Southern California; East Los Angeles Junior College,* and *Woodbury College.* These activities are said to be "varied, including cultural programs, interfaith events, publications, religious activities and social events."

The *Jewsh Community Council of the Bay Cities,* includes Santa Monica, Ocean Park, Venice and Pacific Palisades. It "is the co-ordinating body for Jewish community life. The Council co-ordinates the activities of affiliated organizations and plans for over-all community needs. Its program includes Jewish education, community relations, Jewish center work and the conduct of the Bay Cities division of the *United Jewish Welfare Fund* campaign. It acts as the fiscal agent for the Bay Cities agencies."

The *Jewish Community Library*: Says the 1951 UJWF Year Book: "In Los Angeles, this repository of Jewish printed matter is unique in its community sponsorship. More than many other activities, the Library — located on the grounds of the Jewish Community Building, brings home the sharing of all Jews, wherever they may be, in one precious heritage."

The *Jewish Youth Council* "is the youth counterpart of the *Los Angeles Jewish Community Council* and is jointly sponsored by the *Jewish Centers Association* and the *Los Angeles Jewish Community Council.* Several hundred Jewish youth organizations comprise its membership and it operates in the fields of fund raising, program aid, leadership development and youth education. In carrying out its program it conducts city wide conferences and camp institutes, publishes newspaper and program handbooks."

The UJWF allocation to the *Los Angeles Emigre Service Committee* in 1951 was $300,000. "The Committee," we are told, "was organized in 1932 to help Hitler refugees seeking safety in our midst. Over the many years it has given a traditional Jewish welcome and helped find a place in America for more than 4,500 different families, representing approximately 11,250 individuals."

The *Los Angeles Jewish Community Council* drew an allocation of $82,116 in 1951. "When a community conducts a welfare fund," declares the Yearbook, "when it grows big enough to require that many activities are co-ordinated, the logical outgrowth is an organization which can be spokesman and 'doer'—here, it is your *Los Angeles Jewish Community Council.* The Council conducts the *United Jewish Welfare Fund* and is financed by the Fund. Its membership is, at present, the 345 major Jewish organizations of Los Angeles; its activities in some way touch every Jewish life in our city. As your representative, it is controlled by you — not only through your Welfare Fund contribution, but through your active participation in Jewish life."

The *United Jewish Welfare Fund* allocated $56,000 to the *Federation of Jewish Welfare Organizations* in 1951 to cover administrative costs. "Affiliated with the Federation," states the Yearbook, "are twenty agencies and committees serving our community from the cradle to the grave."

Among the agencies and comittees of the Federation are the following: *Camp Max Straus, Cedars of Lebanon Hospital, Cedars of Lebanon Clinic, Jewish Big Brothers, Jewish Centers Association, Jewish Committee for Personal Service, Jewish Employment and Counseling Service, Jewish Family Service, Jewish Free Loan Association, Jewish War Veterans, Julia Ann Singer Day Nursery. L. A. Convalescent Home, Vista Del Mar Foster Home Service, Vista Del Mar Institution,* and *Vista Del Mar Adoption.*

The overall allocation to these organizations was $855,000.

Mt. Sinai Hospital and Clinic do not appear to be under the coordination of the *Federation of Jewish Welfare Organizations* although it is included within *United Jewish Welfare Fund* allocations.

The *University Religious Conference* "conducts inter-faith programs on the campuses of the *University of California at Los Angeles, Los Angeles City College* and *East Los Angeles City*

College. It now contemplates expanding its program in other Junior Colleges. Its activities include education, leadership training, youth panels, etc., and cover all phases of inter-cultural programming."

The *Jewish Centers Association* is an agency of the *Federation of Jewish Welfare Organizations.* Under its direction are the following Centers: *Beverly-Fairfax, Menorah, Soto-Michigan,* and *West Adams.* The JCA "provides for the recreational, social, cultural and physical needs of its members and supervises the operation of the four Jewish community centers and cooperates with other Jewish Community Centers as they develop in various parts of the city. An Extenseion Program enables them to work with outlying areas in developing Jewish center activities where there are no facilities."

The 1951 UJWF allocation to the *Jewish Centers Association* was $254,000.

Israeli Bonds

Many American Jews undoubtedly were of the opinion that the purchase of Israeli Bonds relieved them from making contributions to the *United Jewish Welfare Fund.* In order to put a stop to this sort of thing the Israeli Ambassador to the United States, the Hon. Abba Eban, was opportuned, or saw fit on his own initiative, to clarify the issue. His picture and statement appears at page 79 of the 1951 UJWF Yearbook.

"I find that some confusion exists concerning the relationship between the Israel Bond campaign and the current *United Jewish Appeal campaign,*" declares the Ambassador. "It must be made clear that any purchase of Israel Bonds at the expense of a contribution to the *United Jewish Appeal* is not a service to Israel. It is not the purpose of the Bond Issue to divert dollars to the Bond Issue, but to create resources over and above and beyond gift money. The free dollars supplied by the UJA are required to meet immediate needs for immigration rehabilitation and initial integration. Investment dollars resulting from Bond purchases are to be used for the economic development of the country. Bond dollars must be so invested as to provide a return, with interest, to the purchaser.

"The Government of Israel does not want anyone to take money which should go to UJA and buy Bonds with it instead. Israel's interests, and the interests of Jews throughout the world, will best be served if American Jewry contributes greater sums than ever before to the *United Jewish Appeal* and also invests the maximum possible amount in Israel through the purchase of Bonds. This means that those who have Israel's welfare at heart will both work for a substantial increase of UJA receipts and give their active encouragement to the Bond drive."

VIII

AJC AND WJC

In 1916 an attempt was made by the Russian Jews to organize the *American Jewish Congress.* Some three hundred thousand Jews voted for delegates who met in Philadelphia in December of 1919. It was agreed that the congress would be dissolved after a report should have been made to it by the delegates to the Peace Conference in Paris. Judge Julian Mack, president of the *Zionist Organization of America,* became the chairman of the Congress. Together with Louis Marshall of the *American Jewish Committee* and others, Judge Mack was appointed a delegate to the peace conference in Paris. When the delegates reported back in May of 1920 the Congress was formally dissolved in accordance with the agreement. The motion to adjourn *sine die* was adopted. The Zionist delegates, however, remained in session and established the Congress as a permanent organization.

The *American Jewish Congress* is an affiliate of the *World Jewish Congress,* and is "dedicated to the extension and preservation of the democratic way of life; to the unity and creative survival of the Jewish people; and to the fullest support of the State of Israel. Its *Commission on Law and Social Action* is concerned with the preservation of constitutional guarantees such as separation of church and state. Its *Commission on Community Inter-relations* is engaged in long-term programs of research and action — research in the field of group relations. Its *Office of Jewish Information* publishes articles on Jewish affairs, news notes, *Congress Weekly* and educational material for the Anglo-Jewish press."

We are told by Dr. Israel Goldstein, Zionist leader, New York Rabbi, and President of the *American Jewish Congress,* that "the *World Jewish Congress* looks upon the *American Jewish Congress* as the chief cornerstone of its edifice."

"The services of the *World Jewish Congress,*" declares Dr. Goldstein, "deserve to be more widely known than they are."

And so we learn that the WJC is a very powerful and influential organization receiving "wider recognition and commendation than all the other Jewish bodies put together" in its representations before United Nations agencies. "It has been and will continue to be the responsibility of the WJC," says Dr. Goldstein, "—an unpleasant responsibility but an imperative one—to make governments aware of their moral obligations."

It should be noted that Dr. Israel Goldstein is also the chairman of the Western Hemisphere Executive of the *World Jewish Congress.* Speaking in this capacity Dr. Goldstein states that "one of the tasks in which the Western Hemisphere Executive of the WJC has been engaged during the past year has been to sound a note of caution to governments in this Hemisphere where, as a result of the international tension, there is an ever-present danger that reactionary elements may in the name of national security impose regimentation of public opinion, suppression of human freedoms and the stirring up of suspicions against those of their inhabitants and even naturalized citizens who were born in foreign countries."

"International politics," writes Dr. Itzhak Schworzbart, member of the Executive Committee of WJC, "remain another major sphere of WJC activities."

Dr. Goldstein believes that American Jews "who try to erect artificial barriers between American Jewry and the Jews of Israel" are following "un-jewish trends." "We believe," he declares, "in Jewish survival and that Jewish survival is a service to civilization at the same time that it is a moral imperative for the Jewish people."

Speaking of the primary task of the Congress movement Nahum Goldmann declares that its "main purpose is to secure the unity and oneness of the Jewish people . . . uniting as members of the one Jewish people both the nationals of Israel and the Jewish nationals of the many countries of the Jewish Diaspora."

Thus we find that the *American Jewish Congress* is dedicated to the "oneness of the Jewish people throughout the world." It believes tat Israel "has introduced the authentic voice of Jewish idealism and morality into te councils of nations"; that "the maintenance of Israel in strength and security" is vital, and that its continued and extended support is "a major and indispensable element in the survival of Jewish life everywhere and in any program for the enhancement of Jewish life in America."

The *"Congress Weekly"*, published by the *American Jewish Congress* (December 3, 1951) sums up the aims and purposes of the organizations as expressed by its biennial convention at the *New Yorker Hotel* in New York City from November 17 through November 19, 1951.

Reports the *"Congress Weekly"*:

"In a notable declaration, the delegates took action which made the *American Jewish Congress* the first national Jewish organization to go on record opposing President Truman's nomination of an Ambassador to the Vatican. They urged the President to reconsider the nomination 'in the interests of fundamental American democratic principles and of inter-religious harmony and accord within this country.' The convention also charge that 'the principle of separation of church and state is being seriously threatened in the U. S. today. That attack has come from sectarian groups seeking to impose their influence on our public policies and institutions.' The convention criticized America's recent record on civil rights, accusing the Exeutive Department of the Federal Government with failing to take the many measures within its power to reduce discrimination. In a resolution on Israel, the delegates criticized attempts to erect barriers between American Jewry and Israel as 'a denial of the meaning of Jewish history and a threat to the unity of the Jewish people.' The convention called for a maximum support for the *United Jewish Appeal* and the Israel Bond Drive and affirmed Congress (WJC) support for the *Chalutz* movement designed to help furnish manpower and skills required for the 'tasks of state building.' The failure of the U. S. Senate to ratify the U.N. Convention on Genocide was sharply condemned as a 'blemish on our national honor.' "

Officers of the AJC

Dr. Israel Goldstein was elected President of the *American Jewish Congress* at the organization's biennial convention in New York City in November, 1951, succeeding Rabbi Irving Miller.

Dr. Israel Goldstein, according to Harry F. Ward, national chairman of the *American League for Peace and Democracy,* was one of the American delegates to the *American World Congress Against War,* held in Holland in August of 1932. The *American League Against War and Fascism* was the result of the American Congress. It later became the *American League for Peace and Democracy.* All of these organizations are listed as Communist fronts by the *House Committee on Un-American Activities.* Dr. Goldstein is also listed by the House Committee as having been "selected" and having "consented" to serve with William Z. Foster of the *Communist Party* and Gilbert Green of the *Young Communist League* on the arrangements committee for the *United States Congress Against War,* also cited as a Communist front. (Volume 10, pages 6236 and 6237). Dr. Goldstein was nominated and unanimously elected to the National Executive Committee of this organization at its Chicago convention in 1934. Among those elected with Dr. Goldstein were Israel Ampter, Ella Reeve Bloor, Lagnston Hughes, Maxwell S. Stewart, Ella Winter, Roger Baldwin, Rabbi Benjamin Goldstein, Gilbert Green, William Patterson, Max Bedacht and Earl Browder. (HCUA, Volume 10, Appendix XXVII).

Dr. Goldstein is also listed as a member of the National Executive Committee of the *American League Against War and Fascism.* (Exhibit 4, pages 416, 417, HCUA, Appendix IX). He was a sponsor of a conference of the *Consumers National Federation* (HCUA, Appendix IX. pages 658-659) and a trustee of the *Political Prisoners Bail Fund Committee* (Appendix IX, Exhibit 1, page 1472), both cited by the House Committee as Communists fronts.

Shad Polier is the Chairman of the Executive Committee of the *American Jewish Congress.* He once headed the Legal Enforcement Division of the *Office of Price Administration* at a salary of $6,500 per year.

Reporting on Shad Polier the *House Committee on Un-American Activities* has the following to say *("Communism in the United States Government"*, part 2, page 2994): "This individual was a leading official of the *International Juridical Association* and the *National Lawyer's Guild,* both of which have been cited as Communist fronts. He has supported other Communist-front movements such as the *American Friends of Spanish Democracy* and the *Coordinating Committee to Life the Embargo."*

The Hon. Justine Wise Polier is one of the Vice-Presidents of the *American Jewish Congress.* This individual is listed by the *House Committee on Un-American Activities* as a member of the National Committee of the *International Juridical Association*; one of the signatories to a petition urging the discontinuance of the Dies Committee sponsored by the *American Committee for Democracy and Intellectual Freedom*; sponsor of a dinner under the auspices of the *American Committee for the Protection of the Foreign Born*; a sponsor of the *Greater New York Emergency Conference on Inalienable Rights*; a member of the *Lawyers Committee on American Relations with Spain*; a sponsor of the *New York League of Women Shoppers;* one of the signers for a call for the *National Emergency Conference* held in Washington, D.C. in 1939; and a contributor and cooperator of *"Social Work Today."* All of these organizations are cited by the *House Committee on Un-American Activities* as Communist fronts.

Professor Horace M. Kallen of New York is another of the Vice President of the *American Jewish Congress.* He is listed by the *House Committee on Un-American Activities* as a sponsor of a dinner forum under the auspices of the *American Committee to Save Refugees, Exiled Writers Committee of the League of American Writers,* and the *United American Spanish Aid Committee*; a member of the "Book Committee" of the *American Society for Cultural Relations with Russia (U.S.S.R.)*; a member of a sponsoring committee for a dinner given by the *American Student Union*; a sponsor of a call for a conference of the *Consumers National Federation*; a member of the Advisory Board of *Film Audiences for Democracy*; a member of a reception committee for Soviet flyers under the auspices of the *Friends of the Soviet Union*; a sponsor of the *Greater New York Emergency Conference on Inalienable Rights*; a sponsor of the *Political Prisoners Bail Fund Committee*; and a signer of a letter protesting attacks upon the *Veterans of the Abraham Lincoln Brigade.* Needless to say all these organizations are listed by the House Committee as Communist fronts.

In addition to Professor Horace M. Kallen, two other Vice-Presidents of the *American Jewish Congress* are cited by the *House Committee on Un-American Activities* as being involved in Communist front organizations. Seven members of the Executive Committee have citations and better than a score of the members of the Administrative Committee are listed.

It may be entirely coincidental that these officers of the *American Jewish Congress* happen to have records that strongly indicate a background of Communist sympathy, and it is possible that all of them were dupes of Communist duplicity. It is quite possible, of course—but highly improbable.

Elected with Dr. Israel Goldstein at the New York convention in November 1951, in addition to the foregoing, are the following: Benjamin S. Kalnick, treasurer; Dr. Alfred J. Marrow, Dr. Max Nussbaum, Dr. Joachim Prinz, Simon E. Sobeloff, Charles Sonnenreich, and Isidore Teitlelbaum, Vice-presidents.

The Executive Committee was composed of the following: Irving Abramson, Mrs. Henry A. Baron, Henry C. Berlin, Mrs. Thomas Brusk, Samuel Daroff, Sigmund W. David, Max Doft, Mrs. Albert Foremann, Mrs. Fred Freeman, Mrs. Louis Glasser, George Gold, Mrs. Samuel Green, Mrs. Irving Grossman, Mrs. Edward Gureasko, Mrs. Victor Harris, Mrs. A. A. Hayden, Sidney Hollander, Louis Katz, Theodore Kolish, Mrs. Maurice Krass, Merwyn Lewis, Leo Lerner, Hon. Louis E. Levinthal, Max Lipin, Leo H. Lowitz, Mrs. Herman Mars, Mrs. Harry Meltzer, Mrs. Maurice Nianick, Michael Nisselson, Rabbi Ahron Opher, Mrs. Benjamin Price, Rabbi Emanual Rackman, Jacob S. Richman, Mrs. Thelma Richman, Solomon Rogers, Hon. Maxwell S. Rosenfeld, Hon. Ben Rosenthal, Harry Schachter, Mrs. Abraham Schnee, Edward L. Schoenberg, David Silversweig, M. J. Slonim, Mrs. Arthur Stein, Dora Tanenbaum, and David L. Weisman.

The following as the members of the Administrative Committee: Mrs. F. Abramowitz, Rabbi Morris Adler, David Alper, Mrs. Simon Amdur, Samuel Angelson, Dr. Max Arzt, Harry Asher, Moses Barron, Mrs. Moe L. Bass, Mrs. Bernard Berman, Rabbi Philip S. Bernstein, Victor Blanc, David O. Boehm, Rabbi Isidore Breslau, Max Bressler, Mrs. Irving Brodsky, Stanley Buchsbaum, Mrs. Samuel Caplan, Mrs. Abraham Chassman, Merill Cohen, Mrs. Molly Cohen, Mrs. Samuel Cohen, William Cohen, Louis Colen, Rabbi Samuel Cooper, Mrs. Barnett Dickman, Abraham Druckman, Jay M. Eisenberg, Jerome Eisenberg, Mrs. Frank Eisenman, Mrs. Rose Ellyn, Rabbi Harry Essrig, Prof. Hyman J. Ettlinger, Jacob Ferber, Mrs. Sam Field, Rabbi Alvin Fine, Mrs. Larry Flesdrager, Mrs. Benj. Flint, Mrs. Harry Frank, Mrs. Isabelle Friedman, Julian Freeman, William H. Friedman, Dr. David Gaberman, Paul Gatov, David Gilbert, Mrs. Benedict Ginsberg, Sol Gitman, James Glassner, Mrs.

Goldie Gluckman, Harold K. Goldstein, Joseph Goldstein, Mrs. Benj. Goodman, Dr. Robert Gordis, Calman Gottesman, Mrs. Samuel Granik, Julius Green, Mrs. Edward Gusky, Meyer Helfenstein, Isaac Heller, Rabbi Jack Herman, Sol Hershenson, Mrs. Oscar Hollander, Milton Jacobs, William Jacobson, Max Kabatznick, Mrs. Theodore Karlin, Seymour Kashner, Mrs. Harry Kinderleher, Dr. Arthur A. Klatzkin, Adolph Klein, Rabbi Edward E. Klein, Harry Kliff, Maximillian Klinger, Mrs. Morris Kogan, Prof. Milton R. Konvitz. Hon. Herman P. Koppelman, Mrs. Harry Koretzky, Fred Kornfield, Israel Kramer, Mrs Kate Krauheimer, Mrs. Albert Ladd, Leon Lander, Rabbi Morris Landes, Naftalie Lefkowitz, Louise Levine, Aaron Lewittes, Mrs. Abbott Lippman, Sol Luckman, Mrs. Max L. Luman, Leo Marder, Joseph Matison, Mortimer May, Murray A. Meyerson, Julius Michaelson, Irving X. Hiller, Rabbi Israel Miller, Nathan I. Miller, Mrs. M. L. Minkus, Sam Mitchell, Louis Mitnick, Harry Nathan, Dr. Irving Nussenbaum, Leonard Paisner, Mrs. Lillian Persky, Mrs. Ruth Pokart, Mrs. George Price, Mrs. Jennie Rose, Mrs. Bessie Reiss, Max Rich, Sam Rosenwald, Mrs. Albert Sabaroff, Mrs. Edward Sahcs, Isidor Sachs, Mrs. Maurice Sapers, Mrs. Arthur Schachtman, Mrs. Lew Schwartz, Max Schwartz, Hon. Jacob Schwolsky, Mrs. Ida Seidman, Mrs. Harry Seldin, Benjamin Shapiro, Ezra Shapiro, Leo Shapiro, Mrs. Philip Shapiro, Mrs. Jacob Shatz, Ben Silberstein, Harry Simonhoff, Moses Speert, Michael Stavitsky, Mrs. Martin Steinberg, Mrs. Arnold Sternberg, Moe Sternlieb, Mrs. Seymour Stolzenberg, Sidney S toneman, Irving Tabb, Alvin Tamkin, Mrs. Mary Taylor, Dr. Joseph Tenenbaum, Mrs. Abraham Tow, Jacob Warsaw, Nathan Warshaw, Mrs. Barbara Weiner, Dr. Israel Weisfeld, Mrs. Saul Weinhaus, Mrs. Irving Wiggs, Dr. Sol Winnick, Rabbi Saul White, Joseph Wise and Al Zeno.

Judge Justine Wise Polier was elected for her third consecutive terms as president of the *Women's Division of the American Jewish Congress* on November 20, 1951. Mrs. Fred Freeman, Mrs. Benjamin Price, Mrs. Morris Minkus, Mrs. Samuel Green, Mrs, Morris Shapiro, Mrs. Irving Grossman, Mrs. Thomas Brusk, and Mrs. Henry Baron were elected vice-presidents. Mrs. Dora Tannenbaum was elected treasurer; Mrs. Herman Mars, corresponding secretary; Mrs. Samuel Caplan, financial secretary, and Mrs. Abraham Schnee, recording secretary.

These are officcers of the *American Jewish Congress;* — the policy makers; the guiding geniuses. And one, at least — Dr. Israel Goldstein, is an official of the international parent body. — the *World Jewish Congress.* Like the international Communist movement, it is the "responsibility" of the *World Jewish Congress,* —according to Dr. Goldstein's own statement,—"to make governments aware of their moral obligations."

Rabbi Stephen S. Wise

Dr. Israel Goldstein, in his address before the *American Jewish Congress* in New York City, November 17, 1951, declared: "The vision of our late beloved leader, Dr. Stephen S. Wise, inspired the creation of both the AJC and the WJC. His personality invested both organizations with stature and moral authority. Both organizations will continue to project his vitalizing memory upon the agenda of the Jewish people."

Dr. Stephen Samuel Wise was born in Budapest, Hungary, in 1874. He was the founder and rabbi of the *Free Synagogue* in New York City. He was the founder of the first section of the *Federation of American Zionists,* and of the *Zionist Organization of America.* He was the president of the delegation of the *American Jewish Congress at the Peace Conference* in Paris in 1919 and became President of the *American Jewish Congress.* He was also the President and founder of the *Jewish Institute of of Religion.*

Dr. Wise was one of the first officers of the *Civil Liberties Bureau;* an endorser of *Brookwood College;* a member of the Medical Bureau, *American Friends of Spanish Democracy*; sponsor of the *American League for Peace and Democracy;* endorser *Boycott Japanese Goods Conference*; sponsor of the *Committee to Save Spain and China*; a member of the *Coordinating Committee to Lift the Embargo*; sponsor of the *Conference on Pan American Democracy*; participant of a mass meeting held under the auspices of the *American League Against War and Fascism* and the *American Friends of the Chinese People,* and an honorary co-chairman of the *Greater Boston Reception Committee to the Russian Delegation.* (See the Dies Reports, Volume 1 and Appendix IX).

Jewish Black Book

In 1946 the *World Jewish Congress* joined the *Jewish Anti-Fascist Committee* (USSR), *Vaad Leumi* (Palestine), and the *American Committee of Jewish Writers, Artists and Scientists* in sponsoring a "mass rally" at the *Shrine Auditorium* in Los Angeles, Tuesday evening, October 1st. The purpose of the "rally" was the presentation of the *Jewish Black Book* by Rabbi Max Nussbaum. Congressman Emmanuel Celler of New York was publicized as the main speaker.

The *National Jewish Black Book Committee* maintained offices at 119 West 57th Street in New York City. The *Jewish Black Book Committee of Los Angeles,* with offices at 458 South Spring Street, was an affiliate of the national organization.

The *Jewish Black Book* purported to be "the case against Fascist war-mongers" and followed the Communist Party line in the defense of the Soviet Union.

Rabbi Max Nussbaum was the chairman of the Los Angeles Committee. Lion Feuchswanger, Julius Fligelman, and Dr. Sanford Goldner were vice-chairmen. Peter M. Kahn was treasurer and Dr. Jack Akins was secretary. Partial list of the members of the committee printed on a handbill advertising the "mass rally" are as follows: Mrs. Anne Allen, Harry Bauman, John Berry, Henry Blankfort, John Garfield, Jay Gourney, Paul Jerrico, Peter M. Kahn, Jr., Max Lippen, A. Maymudes, Lewis Milestone, Abraham Olken, Samuel Ornitz, Oscar Pattiz, Mrs. Fred C. Pollock, Mrs. A Prinzmetal Dr. Isador Rees, Robert Rossen and Artie Shaw. George Stiller was listed as "public relations" and Albert Einstein as Honorary President of the national organization.

The *Jewish Black Book Committee of Los Angeles* is listed as a communist-front at page 323 of the *California State Committee on Un-American Activities* Report for 1949.

The *American Jewish Congress,* Southern California Division, joined with the *Southland Jewish Organization* for a *"Conference on American Jewry and World Tensions"* on Sunday, March 23, 1952 in the Music Room of the Biltmore Hotel in Los Angeles. In publicizing the meeting the joint-sponsors declared:

"Los Angeles Jewry, like all American and World Jewry, are particularly concerned with the alarming growth of anti-Semitism, the rising frequency of attacks on all minority peoples, and the resurgence of Nazism both at home and abroad.

"We, as Jews cannot remain aloof in the hope that others will solve our problems. It is time we sought the answers ourselves, which will guide our actions in these critical times."

David Grutman was listed as president of the *Southland Jewish Organization.* Mignon Rothstein was vicepresident.

Mrs. Fred C. Pollock and Harry Bauman, members of the *Jewish Black Book Committee of Los Angeles,* participated in the conference of March 23, 1952. Mrs. Pollock is listed as chairman of a panel on *"Israel and World Jewry"* and is designated as the president of the Pacific Region Women's Division of the *American Jewish Congress.* "Closing remarks" were to be made by Harry Bauman, president of the Southern California Division of the *American Jewish Congress.*

Reference to the *American Jewish Congress* will be found in the Reports of the *California Committee on Un-American Activities.* (See 1948, 1949 and 1951 Reports). At page 277 of its 1949 Report the California Committee states that the *American Jewish Congress* is "cited as communist infiltrated in its South California Division, whose convention in 1948 'went on records against loyalty checks and called for the abolition of the Congressional Committee and the Tenney State Legislative Committee.' (These partyline policies were continued and enlarged at its 1949 convention)."

Illustrating the effectiveness of the political activities of many of these Jewish organizations is a postcard mailed to the *Southland Jewish Organization*, 317 South Vermont Avenue, Los Angeles 5, Calif., postmarked May 18, 1949. The cards were apparently prepared and distributed by the *Southland Jewish Organization*, as the address was affixed with a rubber stamp and the reverse side mimeographed. It read: "To the *Southland Jewish Organization* Office: I have taken the following action against the Tenney Bills: 1. I have mailed........cards. 2. I have called........people to take action. 3. I have talked to........neighbors about it."

The party dutifully returning the card declared that "two" cards had been mailed and that I have talked to "my" neighbors about it.

The "Tenney Bills" objected to by the *Southland Jewish Organization* were anti-Communist bills, the major portion of which have now been enacted into the law.

The Jewish Nation

The *World Jewish Congress* was organized in Paris in August 1936. The *American Jewish Congress* takes most of the credit for its creation. In this particular accomplishment it appears that the child is responsible for the parents because the *American Jewish Congress* became one of the 32 affiliates when the World organization was perfected. Two hundred and eighty delegates took part in the Paris meeting. The purpose of the Congress was the mobilization of "all the resources of the Jewish people" for "the defense of world Jewry."

Dr. Goldstein has said that: "From the very beginning, the WJC has given its complete support to the struggle of the establishment of a Jewish State in Palestine, seeing in that a major instrument for the solution of Jewish homelessness as well as a major instrument for Jewish cultural renaissance. The WJC is founded on the concept of the unity of the Jewish people and is dedicated to the fostering of the continunity of the Jewish people.

"What is the *World Jewish Congress*' mission today?"

Dr. Goldstein answers his own question.

"Its program," he says, "is what it has been throughout. That program derives special relevancy and urgency from the changed and changing nature of the events and the currents in which we live. The Nazi regime has been defeated in the last war, but its evil spirit is struggling to be reborn in Germany. So the WJC is watching and warning. International tension is pressing on human freedoms, so the WJC is on the alert everywhere. The United

Nations is the one remaining hope for collective security and a foremost instrument for the development of human rights and fundamental freedoms. So the WJC assiduously cooperates with its agencies. Rejoicing in the establishment of *Medinath Israel,* the WJC gives its moral support to Israel. And it never forgets to hold aloft the banner of the unity of the Jewish people, weaving the strands of its 65 affiliated communities throughout the world, the most recent of which is Brazil, and making its services available to all who need its help."

The resolution on unity of Jewish action of the *American Jewish Congress* adopted in New York at its biennial convention in November of 1951 is significant, not only because of its international aspect, but also because of its appeal for co-ordinated direction under the *World Jewish Congress.* The Resolution reads, in part:

". . . We derive strength and satisfaction from the knowledge that through the *World Jewish Congress* we are linked in bonds of brotherly unity with the Jewish communities of many lands. We take pride in the achievements of the *World Jewish Congress* on behalf of Jewish status and well-being throughout the world and we pledge to the *World Jewish Congress* our continued and unreserved devotion to its principles and its work. At the same time, we take note of the fact that national Jewish organizations in some countries have engaged in action in international affairs duplicatory of the work of the *World Jewish Congress.* Cooperation on crucial matters has been difficult to achieve. *Ad hoc* consultation has proved an inadequate substitute for the type of permanent democrati- policy-making and implementing mechanism which the *World Congress represents.* We therefore urge those Jewish communities in land which have not affiliated with the *World Jewish Congress* to join through it in democratic association with the Jews of all lands to further the unity of the Jewish people and its capacity to cope with the problems with which as Jews we are commonly concerned."

It is apparent from the foregoing that the *World Jewish Congress* and the *American Jewish Congress* engages in international politics, and that they are only concerned with one segment of the world's people.

The *World Jewish Congress* purports to speak for all the Jews of the world, including the five or six million Jewish citizens of the United States. The WJC looks upon Jews everywhere as members of "one nation."

The *World Jewish Congress* is unquestionably an international organization. Its loyalty is to the *"Jewish Nation"* — and not to the governments where members of the "Jewish Nation" may reside and where they may be citizens. It takes part overthrowing governments as indicated in the boast that "efforts of the *World Jewish Congress* were responsible" for overthrowing a Romanian government in 1938.

If the efforts of the *World Jewish Congress* were responsible for the overthrow of one government what guarantee may there be that its efforts will not be responsible for the overthrow of other governments. If its concern for the "Jewish Nation" should indicate such action, would it call for the overthrow of the government of the United States?

Purporting to speak for the millions of Jews of the United States, the WJC indicates its neutrality in the conflict being waged by the Soviet Union against the United States. WJC envisions the possible "division of the world into two irreconcilable blocs" and wants no part of it. "The Congress," it declares, "must be careful at all times not to appear to tie up the protection of Jewish rights with the interests of any of the powers which are at grips . . ."

Hence it would appear that the *World Jewish Congress* is telling the people of the United tSates that its six million or more Jewish citizens will not support the United States in the event of hostilities; that American Jews, speaking "with one voice" through the WJC, are "a nation apart" and have no interest in the international ssuabbles of the United States.

IX

Dual Loyalty

The international character of the network of Zionist organizations is obvious. Among the hundreds of American Jewish organizations flourishing in the United States today, only one stands out clearly as basically American. The *American Council for Judaism* has had the courage to proclaim its political loyalty to the United States, and its spiritualy loyalty to Judaism. It has met with abuse and condemnation at the hands of the Zionists for its patriotism. Ignoring vicious attacks it dares stand for what is best for the United States rather than what is best for Israel. It dares plead justice for the Arabs.

Henry Smith Leiper, of the *World Council of Churches*, speaking before the *American Council for Judaism* warned that "Americans of the Jewish faith must be on their guard against a dual nationality which would divide their allegiance between Israel and the United States." This well intentioned, and certainly well-founded advice, was "answered" by the Yiddish journalist, Aaron Zeitlin, with an attack on the *American Council for Judaism* for having invited "a non-Jew to its meeting to threaten American Jews."

Treatment of Arab refugees, both Christian and Moslem, as well as the treatment of Arabs who dwell in Israel, gives rise to ugly conclusions that the Jew in power is quick to exercise the practices of those he condemned through the centuries as persecutors. The 1952 Nationality Act of Israel's *Knesset* doesn't seem to square with Zionist opposition to the McCarran Act of 1950, and Ashkenazic Jews are preferred in employment while Sephardic Jews are victims of discrimination.

The fanatical chauvinism for a foreign land few American Jews have ever seen is at odds with American patriotism.

Opposition by Jewish organizations to official investigations of Communists give rise to an understandable suspicion on the part of American Gentiles that Communism and Jewishness are synonomous. The resulting antagonism is in no way lessened by the cry of the Jewish "defense agencies" that the charge is an indication of the rise of fascism in America; — the device of embryonic Hitlers. Milton Friedman, writing in the *California Jewish Voice*, November 28, 1952 states that the "current investigations of Communism by Congressional committees and others are being followed closely to see whether at some point or other anti-Semitism is not manifested in the guise of anti-Communism." Mr. Friedman goes on to say that Jewish groups are concerned with the problem but "are desirous that this be done in a democratic way"; that "Jewish organizations are deeply mindful of the fact that, following the precepts of Adolf Hitler, anti-Semitic forces use opposition to Communism as camouflage for an anti-Jewish fight."

The efforts of official bodies investigating Communism are thus further hampered because of the fear of being charged with anti-Semitism everytime they uncover a Communist who also turns out to be a Jew. The frequency of this event is evident from a slight perusal of the indices of committee reports, which, startling as they are, only tell part of the story. To make the situation worse the Jewish bureaucracy apparently desires to cast suspicion of secret anti-Semitism on *all anti-Communists* by virtue of the fact that they *are anti-Communists.* Mr. Friedman quotes Jacob Blaustein, president of the *American Jewish Committee,* as warning that "few anti-Semites are devoting their efforts at present to open anti-Semitic propaganda or direct assaults on Jews . . . A great number of these bigots are leading the attack on public education. Their attacks on what they term 'subversive textbooks' . . . are but a few of the methods they have adopted to carry out their anti-Semitism and foment bigotry generally."

Just how an attack on public education and subversive textbooks constitutes anti-Semitism and the fomenting of bigotry is apparently an AJC secret. Unless it is Mr. Blaustein's contention that public education is in the hands of the Jews and that subversive textbooks are written by Jews, his statement is meaningless, except as a rather dishonest pieces of misleading propaganda, Every student of Communism knows that public education and textbooks have been, are, and will continue to be, important targets of Communist penetration and indoctrination. No courageous investigator of the subject should be frightened away from such investigations because Mr. Blaustein wraps it up in anti-Semitism. Certainly his technique will not in any way lessen the general impression that Jewry is continually defending Communists.

The Jews have been charged through the centuries with being "internationalists"; of feeling no loyalty to the country of their birth or residence. Without answering the charge, organized Jewry has retorted with the cry of "anti-Semitism". This cry never was a defense and it is less a defense today than it ever was. And, of course, the charge was never true of *all Jews,* and where it was true of some there was great justification.

The fact remains that there are leaders of American Jews who are "internationalists"; men like Sebi and other pretenders who will use the Jews for their own purposes. Whether those purposes be sinister or insane fanaticism matters little.

The results will be the same.

Meanwhile psychological ghettos have replaced physical ghettos. Richard J. H. Gottheil wrote in 1912 that "the closer Jews are kept within the fold, the greater their interest in Jewish life and Jewish thought." Organized Jewry in America is tightening and insulating the walls that enclose that fold, cutting American Jews off from as much outside contact as possible.

Meanwhile the Jewish master-minds in the closely-knit and heavily financed international organizations give daily credence to the ancient charge that the Jews are an *imperium in imperio,* a government within a government; the men who control and influence the men who appear to be the policy makers of the world. In the field of public information and communication Jewish organizations brazenly decide what the people may read and whom they may hear, enforcing their decrees by economic combinations and smear-technique intimidation.

Israel, while depending on American Jewry for financial aid and pressure on the government of the United States for loans and other assistance, turns more and more toward Socialism and Communism.

Some of the Communist leaders in Palestine (*House Document*

No. 707, Committee on Foreign Affairs) are Dr. Morcus Biletsky, Chaim Gissis, Lev Konstantinovski, Shmuel Mikunis, Meir Slonim, Jonah Tempkin, Esther Wilenska, and Meir Wilner (Radomski) alias Ber Kowner, or Dov Kovner.

On August 27, 1950 the *American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'Nai B'Rith, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, Union of Hebrew Congregations. National Council of Jewish Women* and the *National Association of Jewish Center Workers* condemned the McCarran, Wood and Mundt-Ferguson bills as "indiscriminately repressive" — bills designed to curb Communism in the United States.

Yakov Jerubavel, a member of the *Jewish Agency for Palestine,* Zionist, and leader of Israeli's *Mapam (United Workers Party)* is on the side of the Soviet Union in the Korean conflict. "It is not a simple matter," he declared "to remain neutral in a stormy world in which the imperialist rulers call for war day and night and persist in their unashamed suppression of every people's movement striving to free itself from the yoke of foreign occupation . . . We recognize and greet the victorious people's revolution in China even though in the counsels of the UN there still sits the defeated General Chiang Kai-shek . . . Now Korea's turn has come . . . The UN Security Council provided a shield for the aggressive action of the United States. The Soviet Union did not participate in that Security Council meeting. China — the real China, which Israel recognizes — was also absent . . . A decision taken under such circumstances could not possibly have any binding value . . ."

Mr. Zerubavel also believes "that the Soviet Union is the organized force called upon to lead humanity to liberation and freedom."

While lobbying Washington for financial assistance for Israel, the *American Jewish Committee, American Jewish Congress, Association of Jewish Chaplains in the Armed Forces, B'Nai B'Rith Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, National Council of Jewish Women, Synagogue Council of America,* and the *Union of Hebrew Congregations* signed a statement opposing a loan to Spain.

More than 280,000 people in Israel, — about 40 percent of the adult population, signed the Communist Stockholm peace petition.

Al Hamishmar, Mapam publication in Israel (August 3, 1950) stated editorially that only the imperialists see any contradiction between the Korean war and the peace campaign, "for in fact the social and national liberation of the Korean nation strengthens the prospects of world peace and reduces the likelihood of war."

Dr. Moshe Sneh, *Haganah leader* and Israeli delegate to the *World Jewish Congress* declared that "the Jewish state was not brought into existence as an end in itself. It was brought into existence first of all for one purpose, for the continuation of a large Jewish mass migration." He believes that the Jews of Israeli and the Jews of the *golos* (diaspora) will now never be separated. "And," he says, triumphantly, "I want to cite only one sentence in the letter of recognition of Israel from Molotov to Shertok where the former very precisely and profoundly formulated his greeting of the fact that the Jewish people—not only the Jews of Israel, but the entire Jewish people—have set up the sovereign state of Israel."

Dr. Sneh, addressing the *World Jewish Congress* in Switzerland July, 1948, held that the Soviet Union was the real friend of Israel. Who was it, of the three great world powers, he demanded, "which set itself with steel-like firmness in favor of Jewish independence in Israel?" Answering his own question he challenged the delegates: "Is there one Jew who in his heart will not confess that it is the Soviet Union?' '

Albert E. Kahn, president of the *Jewish Peoples Fraternal Order,* addressing the same convention praised the Soviet Union for its steps toward the eradication of anti-Semitism. He had no praise for his own country. "A vivid indication of the extent to which reaction and fascist tendencies have grown in the United States since the end of the war and the death of President Roosevelt," he declared, "is the fact that the notoriously pro-fascist and anti-Semitic *Un-American Activities Committee* now operates in full cooperation with key government agencies such as the Department of Justice; that the Committee has recently received a vote of confidence from the overwhelming majority of both the Democratic and Republican members of the House of Representatives; and that this Committee has been given an official, public endorsement by President Truman himself."

Said A. Raisky, a French delegate to the WJC convention, and General Secretary of the *Jewish Union for Resistance and Mutual Aid*: "I take the right to turn from this platform to the American delegation and through it to American Jewry: Beware of the consequences of war hysteria and of anti-communist incitation. If you participate in this kind of policy, you undermine the existence of the Jewish state . . ."

E. Shormornik, Secretary of the *Young Communist League of Israel,* writing to the Secretary of the Communist *World Federation of Democratic Youth* in Paris, June 20, 1948, reports: "The whole Palestine *Young Communist League* is mobilized, and our comrades are in all parts of Palestine in the forefront of the battle . . . In the midst of this hard struggle we are confident that the *World Federation of Democratic Youth* and all national youth movements affiliated to it will do everything in their power to mobilize public opinion in their countries and all the world over in active political support to our just cause — independence — and against our murderous enemy — imperialism!"

Moshe Sneh (1950) calls for "closer relations with the Soviet Union and the popular democracies" in order to free ourselves from economics, political and military dependence on the United States."

The Smear Brigade

The *Anti-Defamation League of B'Nai B'Rith,* the *American Jewish Committee,* and the *American Jewish Congress* are the important smear brigades of the Zionist network. The *Anti-Defamation League* and the *American Jewish Committee* are the official Jewish "defense organizations", but the *American Jewish Congress,* the *Jewish Labor Committee,* and the *Jewish War Veterans* may properly be included. While nearly every Jewish organization engages to some degree in these activities, the *Anti-Defamation League,* the *American Jewish Committee,* and the *American Jewish Congress* furnish the shock-troops, the commandoes, the heaviest ordnance, espionage agents, and intelligence.

Auxiliary to these "official" groups are such specialized organizations as the *Non-Sectarian Anti-Nazi League to Champion Human Rights* and the *Friends of Democracy.* John T. Flynn, one of America's great champions of freedom and perhaps the most effective destroyer of myths, has written a pamphlet on these two organizations that should be ready by every American. It is called *The Smear Terror* and it can be obtained by writing dircetly to John T. Flynn, New York City.

Explaining the subtle technique used by the Smear Brigades, Mr. Flynn says: "In this profession certain words are important. If you attack Communists, you are called pro-fascist. If you are pro-fascist, you are anti-Semitic, because Hitler was anti-Semitic. Thus by the simple devise of proving that you are anti-Communist you can be shown to be a fascist, a pro-Nazi, an anti-Semitic and a subversive person. Going one more step, if you are seen with such a 'pro-fascist' or 'anti-Semitics,' if you answer his letter, attend the same meeting with him, then you are branded as pro-fascist, pro-Nazi and anti- Semitic."

The *Non-Sectarian Anti-Nazi League* was organized in 1933 by Samuel Untermeyer to boycott German goods. It ultimately fell into other hands. A Colonel Richard Rollins, A.B., Syracuse

University, became its chief investigator. He was neither a colonel, Richard Rollins nor an A.B. from Syracuse, but plain Isidore Rothberg. Most important in the organization is Isidore Lipschutz, a Belgian refuge.

A 1951 letterhead lists the following officers: Prof. James H. Sheldon, administrative chairman; Herman Hoffman, chairman, Board of Directors; Rev. Henry A. Atkinson, chairman, National Advisory Board; Rabbi Leon Fram and John Frederic Lewis, Jr., vice-presidents; Isidore Lipschutz, vice president and treasurer; Julius L. Goldstein, general counsel; Joseph R. Apfel, Algernon D. Black, Adolph Braun, Abraham Cahan, August Claessens, Mrs. Bertha V. Corets, Mrs. Solomon Dingol, Mark B. Dumler, Morris D. Forkosch, Morris N. Freed, P. Gingold, Mrs. Anna Greenberg, Mrs. Irene Harand. Mrs. Lillian Harris, Arthur J. Harvey, Abraham H. Hollander, Rev. Stephen M. James, E. M. Loew, Rev. Donald G. Lothrop, Arthur L. Malkinson, Irving Maness, Ezekial Rabinowitz, David Robinson, Gerhard G. Schroeder, Prof. William P. Sears, Jr., Miss Toni Sender, Miss Lisa Sergio, Max Silverstein, Herman Stern, Dean William E. Taylor, Milton A. Teplin, Andrew Valusek, Joseph White, and Max Zaritsky, members of the Board of Directors.

The *Friends of Democracy* was founded in 1937 by Leon M. Birkhead. Dr. Joseph C. Cleveland, a Unitarian minister of Kansas City, was president and Birkhead was director. Rex Stout later became president.

The most important job undertaken by the *Friends of Democracy* was what Rex Stout referred to as *"the Lindbergh Project"*. It was estimated to have cost $15,000 and was apparently successful. It was the most "ambitious project" the organization every undertook. The plan "to destroy Lindbergh politically" was coldly calculated and mercilessly executed. The reputation of an honorable and outstanding American citizen became the target of the Smear Brigades, and few Americans suffere dmore abuse at the hands of organized Jewry.

New York Jewish Conference

Out of the *Manhattan Jewish Conference,* organized in October 1951, to commemorate the tenth anniversary of Louis D. Brandeis, developed the *New York Jewish Conference* in May, 1952. Six chapters were immediately organized, together with a *Young Men's and Young Women's Division.* Rabbi Shepherd J. Baum, past state chaplain of the *Jewish War Veterans,* legislative chairman of the *New York Board of Rabbis,* and former director of the *American Jewish Congress,* was elected president. Nathan M. Padgug became chairman of the executive committee; Leon Quat, chairman of the Administrative board, and Mrs. Sylvia Kulchin, treasurer.

The Conference adopted the following program: 1. Mass opposition to the McCarran-Walters bill. 2. Opposition to the "renazification" of Germany. 3. A program to combat anti-Semitism, calling for FEPC and similar laws. 4. Greater financial contributions to aid Israel. 5. Repeal of the Smith and McCarran Acts (anti-Communist legislation) and continued condemnation of "McCarthyism". 6. Repeal of New York state's "blue laws" which prohibit Saturday Sabbath-observing Jewish merchants from opening their stores on Sundays.

The Jewish Network Un-American

The foregoing brief account of but a few of the thousands of Jewish organizations oriented — no matter how an American looks at it — toward the east, is uncontrovertibly un-American. Whether the heart-throb of a given organization be for the Red Fatherland of Stalin, the Israel of Ben-Gurion, or a strange combination of both, Americans, Jews and Gentiles alike, find the entire performance repugnant and alien. This vast network, reaching into nearly every country in the world, is not indigenous to the United States. It smacks of oriental intrigue and global power-politics. The self-centered interest, obvious in each unit of organization, is manifest in coordinated activity. *"What is good for the Jews"* is the pivotal point of Zionist leaders; the determining factor in every decision. "What is good for the United States" is never considered.

The Zionist network, of course, does not represent all Jewry. There are many fine American Jews who long have been distressed over organized Jewry's insane internationalism and paradoxical narrow nationalism; its incessant "appeals" and fund drives. A few organizations, like the *American Council for Judaism*, do what they can to combat the damage.

Prime Minister David Ben-Gurion, speaking before Israeli's *Knesset* in December of 1951 declared that Zionist leaders in the United States "went bankrupt" after the founding of Israel in 1948. He evidently was bitterly disappointed that American Jewry had not rushed immediately to Israel. It is a rather safe prognostication that American Jews will not respond in appreciable numbers to the "ingathering" Mr. Ben-Gurion fully expected. Most American Jews, finally faced with the decision to pull up stakes in the United States where they thave enjoyed their greatest measure of freedom and prosperity, and journey, bag and baggage, to a foreign land, — in spite of Zionist propaganda to the contrary that is what Israel is to *all Americans,* — must find that the proposition lacks reality and substance. When faced with the actual decision most of America's integrated Jews will conclude that they are, after all, Americans first, and citizens of Israel quite a number of degrees removed.

Israel, as a state, is a forlorn hope in any event. Wrested from the Arabs by chicanery and violence, it will again be conquered and reconquered. Like an ant hill in the center of a great intersection it must be trampled by the restless hordes that move to and fro in a seething world.

The *Great Design* of its network centers in the *United Nations* and World Government. Its continued existence depends on its "back-stair" diplomats, and its hope for dominance is geared to the rapid decline and destruction of Western Christian civilization.

To become eternal it must become the center, — and not the crossroads, — of world conquest.

ZION'S TROJAN HORSE

THIRD REPORT
On World Zionism

By SENATOR JACK B. TENNEY

Introduction by
Col. John Beaty

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Jack B. Tenney — H. A. Nickel

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INTRODUCTION

By COL. JOHN BEATY, author of *The Iron Curtain Over America*

To be of major significance, a book on the current world scene must meet three requirements: (1) It must be the work of a person who has been in an exceptional position for breaking through censorship and learning the truth; (2) it must be full and complete and written fearlessly, with no effort to hide or gloss over the evil deeds of any faction or minority; and (3) it must be written by one who is skilled in the writer's art. ZION'S TROJAN HORSE, by Jack Tenney, possesses the triple qualification.

(1) Ten years of arduous work in the California Senate as Chairman of the Committee on Un-American Activities has given Senator Tenney a great body of information on vital facts to which newspaper columnists and other political writers, and even academic historians, have no means of access. The reason is obvious. In his strategic position, Senator Tenney not only had opportunities denied to others for uncovering secret data; he even had the power to force the disclosure of much information which would under no circumstances have become known to a writer who was not in a similar position of government authority.

(2) An author's incumbency in high office or in a strategic position does not, however, guarantee that his book is of major importance. Too many such personages have written books to throw a smoke screen over their own surrenders to political expediency or to alien pressure. Other authors have written books which purport to cover the history of the past half century or to deal with the foreign policy of the United States of America and yet, from fear of an alien minority, make no reference whatever to Middle East, Israel, Jews, Judaism, Khazars, or Zionism! These books name names, but never the names of such history-making Jews as, for example, the Rothschilds, Chaim Weizman, Samuel Untermeyer, Stephen A. Wise, and Louis D. Brandeis—much less the names of those Jews prominent in more recent times in atomic espionage; in the U. S. executive departments, especially Treasury and State; and above all, in the personal staffs of the last three Presidents of the United States.

Books that leave out such topics and such names are worse than useless. They are dangerous. They teach the reader to place the blame for the world's perilous condition upon people of his own creed and kind, and not where it belongs—upon scheming alien manipulators. Such books present a picture as much distorted from the truth as would be presented by a history of the U. S. Revolutionary War which made no reference to taxation without representation, the Declaration of Independence, and the Continental Congress; and made no mention of Thomas Jefferson, Benjamin Franklin, John Hancock, or other men prominent at the time in influencing public opinion.

But how, the reader may ask, can one tell without reading it whether a book by a seemingly authoritative author gives a full coverage of its subject? Fortunately, there is an easy test. Consult the index of each book which has attracted your attention. Make your own comparison, and back the book of your choice. The merest glance at the index of ZION'S TROJAN HORSE will show its full and fearless coverage of all phases of its vital subject.

(3) Whatever a man's former position of authority and however full his coverage of his subject, he cannot have maximum effectiveness unless he writes well. Senator Tenney writes with a confidence and a zeal which the reader immediately senses and shares. Imbued by the emotion of the author, the reader is swept forward through the mass of details which fill the years between Karl Marx and the present. He is both fascinated and terrified by the climactic story of the growth of two tremendous forces, Communism and Zionism, so closely related in their objectives. The reader sees with the horror which can be induced only by superb literary writing how the aims of these two forces, Communism and Zionism, are alike hostile to America as a nation and to the Christian civilization of which our nation is the finest flower. The reader shares the author's indignation at the subtle way in which Communism and Zionism have played Christian nations against each other in bloody conflict, and is appalled at the combination of subtle infiltration, brazen bullying, and everlasting propaganda with which these two alien forces have ridden rough-shod over the world and have demanded and secured in this country rights and privileges which involve the destruction of America and the degradation of the Christian West.

In *Paradise Lost* John Milton wrote the epic of the fall of man, a fall which was engineered by an alien intruder into the Garden. In ZION'S TROJAN HORSE, Jack Tenney has written of the fall of American man, and of American women, too, under the blandishments, the bribes, and the intimidation of alien intruders into our garden-spot, America. To read this great book is to arm yourself with knowledge. With your increased knowledge you will feel increased confidence and have a new power to go forth and defend your country, your ideals, and your faith.

DALLAS, TEXAS

DECEMBER 4, 1953

I

THE WANDERING JEW

In Dispersion From the Beginning

Although few Jews can prove that their most remote ancestor ever trod the soil of Palestine, Jewry has persisted in the fiction of the *Diaspora*. It may be said that Jewry has been in *dispersion* from the beginning. There were many more Jews in Alexandria in 250 B.C. than there were in Jerusalem; Jews whose forbears had not shared the Babylonian captivity; Jews who had no knowledge of Hebrew. Throughout the Roman empire, in Spain and Africa, there were closely-knit communities of Jews who had never known the land of Canaan. At the birth of Jesus of Nazareth the Jews were the most racially mixed people on the face of the globe.

Wherever a Jewish community existed, there also was the Talmud.

Each community kept in close touch with Jerusalem. Wherever a Jew wandered he found Jewish settlements and colonies. Religious and educational organizations were founded and maintained long before the Christian era. Financial assistance for Jerusalem was a well established Jewish activity throughout the civilized world, and political pressure and "back stair diplomacy" were fine Jewish arts centuries before Titus destroyed Jerusalem and the Temple in 70 A. D.

After the establishment of Christianity, Roman Jewry made excellent use of its geographic position by interceding with the Holy See on behalf of Jewry in trouble elsewhere in Christendom, as it had done with the Roman emperors in the centuries before Christ.

International Jewish conferences were held sporadically throughout the world until about the 17th Century. They were discontinued because of Gentile suspicions.

The Nineteenth Century witnessed the first open organizational activities of modern world Jewry. British and French Jewry met in a conference called by Sir Moses Montefiore and the *Board of Deputies of British Jews* in 1840. Adolphe Cremieux (Isaac Moise) attended this conference. The *Board of Deputies of British Jews* thereafter undertook responsibility for Jews everywhere. The *B'nai B'rith* was founded in New York City in 1843 for the express purpose of uniting the Jews of the world in one secret body. (See *Zion's Fifth Column.*)

Jewish "emancipation" followed the Jew's emergence from the Ghettos (which appears for the greater part to have been self-imposed segregation) and progressed at a rapid pace in Europe from the time of Moses Mendelssohn.

Religious equality was a condition imposed by the Great Powers of the Nineteenth Century for the independence of such states as Serbia and Rumania. The Serbian *Skuptshina,* by unanimous vote abolished the constitutional provision that limited the political rights of Serbian Jews. In Rumania most of the landed property of the Rumanians was heavily mortgaged to Jews and Rumania moved slowly in the fulfillment of the condition imposed. In October of 1879, however, a law was adopted conferring the privileges of citizenship upon every foreigner in the country and restricting the ownership of landed property to Rumanian citizens. A ten-year probationary period between application for citizenship and its actual attainment was a compromise which appears to have solved the Rumanian problem and to have been acceptable to the Great Powers.

Although Moses Mendelssohn (born Moses ben Mendel at Dessau, September 6. 1729) advocated Jewish penetration of Christian society, he always remained a Jew in the ethnic sense. He outwardly professed Judaism but at heart he was agnostic if not atheistic. His first literary venture was a German translation of Jean-Jacques Rousseau's *"Discourse on the Origin of Inequality Among Men"*—an onslaught on civilization which contends that the savage state is superior. In founding the *Hascala* movement Mendelssohn did not intend to advocate Jewish *adherence* to Christian civilization; he proposed *adaption,* thereby uncovering "a world of heretofore unheard-of possibilities where initiated Jews could exercise their influence." Mendelssohn has been called the *Third Moses,* in that he brought the Jews out of their ghettos and showed them the Promised Land,—and because of its method of penetration, there are those who believe that *Hascala* was also the name of the Jewish-Trojan horse.

In 1857 American Jewry exerted itself for the first time in the United States as a minority pressure group. Protesting the denial of residential and commercial rights to American Jews in Switzerland, a convention was organized by American Jewry in Baltimore. Rabbi Isaac M. Wise was selected as the spokesman of the delegation by this meeting and directed to confer with President James Buchanan on the subject.

Meanwhile many Jews were attaining wealth and position throughout the world. In 1828 Jews had been made eligible for municipal offices in England. In 1858 they were admitted to the House of Commons. Baron Nathan de Rothschild was the first Jew who walked the halls of Westminster. There has never been any prohibition against Jews holding public office in the United States.

The Mortara Affair in 1860 resulted in the creation of the

Alliance Israelite Universelle in France by Adolphe Cremieux. The organization dedicated its efforts to "the emancipation of our brethern who still suffer under the burden of discriminatory legislation", and it purported to be international in both its objectives and its membership.

The *Board of Delegates of American Israelites* was organized at a convention in New York City November 2. 1859. The purposes of this organization were, like all the others, strictly Jewish and in behalf of Jewry. It called for "the maintenance of friendly relations with similar Hebrew organizations throughout the world" and the "redress of grievances" of Israelites everywhere. In 1878 the organization merged with the *Union of American Hebrew Congregations.*

Jewish organizations began to emerge throughout the world after 1860. The *Anglo-Jewish Association* came into existence in England in 1871. In Austria, in 1872, the *Israelitische Allianz* was born. The *Hilfsverein der deutschen Juden* was organized in 1901 ostensibly in behalf of the Jews in Eastern Europe and Asia.

The Nineteenth Century witnessed the quiet mobilization of world Jewry;—an accelerating mobilization that passed from the religious atmosphere of the synagogue to the public forum of international politics with increasing clamor and tumult. The legend of "religious persecution" was carried over into the political arena of the Twentieth Century under a new and more potent appellation—"anti-Semitism." It was to be the central theme of Herzl's argument for a Jewish state—and he would,—unintentionally perhaps—place the blame on the Jews themselves. "The Jewish question," he wrote, "exists wherever Jews live in perceptible numbers. Where it does not exist. it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so . . . till the Jewish question finds a solution on a political basis."

The *American Jewish Committee* was organized in New York City in 1906. Some Jewish authorities contend that this group grew out of the *National Committee for the Relief of Sufferers by Russian Massacres* established in 1903 by Oscar S. Straus, Jacob H. Schiff and Cyrus L. Sulzberger, but there is much evidence to indicate that its creation was prompted by other considerations. It is very interesting to note, in passing, that the membership of the *American Jewish Committee* was held at fifty until comparatively recent times. Jewish authorities have referred to the *"Fabian policy"* adopted by the *American Jewish Committee,* a term which denotes a cautious, gradualistic approach to an objective. This policy may account for the careful limitation of membership for so many years, and is in keeping with the historical and time-honored Jewish practice of individual *shtadlanim;*—"backstair secret diplomacy."

The Chosen People

The *Bible* tells us that when Abram was ninety-nine years old Jehovah appeared to him and, after changing his name to Abraham, established a covenant which was to be everlasting between Jehovah and Abraham's seed: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Upon this theme orthodox Jewry has reared the fiction that the Jews are the Chosen People of God and that *all other peoples* are outside His favor. "The forces (wealth) of the Gentiles shall come to thee . . . and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee . . . Thou shalt suck the milk of the Gentiles," and "ye shall eat the riches of the Gentiles. and in their glory shall ye boast yourselves . . . " are samples of Biblical promises that Jewish rabbis have taken to heart literally.

The *Talmud* is the culmination of the development of Jewish traditionalism. Dr. Henry H. Milman refers to the *Talmud* as "that wonderful monument of human industry, human wisdom, and human folly." It has been characterized as "the most irresistible organ ever forged for the subjugation of the human will." It is, without question, an important factor in any study of the phenom enon of organized Jewry's dynamic drive for world power.

What is the *Talmud?*

Said Benjamin Disraeli, himself a Jew: "Here . . . we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology. some recondite wisdom, and much rambling dotage; many puerile tales and oriental fancies; ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles; nothing in human life seems to have happened which these doctors have not perplexed or provided against, for their observations are as minute as Swift exhausted in his 'Directions to Servants.' The children of Israel, always children, were delighted as their *Talmud* increased in volume, and their hardships. The *Gemara* was a third law to elucidate the *Mishna,* which was a second law, and which had thrown the first law, the law of Moses, into obscurity."

Wrote Dr. Izaak Da Costa: "The *Talmud* is an immense heap of rubbish, at the bottom of which a few bright pearls of Eastern wisdom are to be found. No book has ever expressed more faithfully the spirit of its authors. This we notice the more when comparing the *Talmud* with the Bible—the Bible, that Book of books, given *to,* and *by* means of, the Israel of God; the *Talmud,* the book composed by Israel *without* their God, in the time of their dispersion, their misery, and their degeneracy."

Dr. Milman, in his *History of the Jews*: "The reader, at each successive extract from this extraordinary compilation hesitates whether to admire the view of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance. or to shudder at the daring blasphemy. The influence of the *Talmud* on European superstitions, opinions. and even literature remains to be traced. To the Jew the *Talmud* became the magic circle within which the national mind patiently labored for ages in performing the bidding of the ancient and mighty enchanters, who drew the sacred line beyond which it might not venture to pass."

Dr. Edersheim (*Life and Times of Jesus the Messiah*) described it thus: "If we imagine something combining law reports, a Rabbinical '*Hansard*', and notes of a theological debating club—all thoroughly oriental, full of digressions, anecdotes, quaint sayings, fancies, legend, and too often of what, from its profanity, supersition and even obscenity could scarcely be quoted, we may form some general idea of what the *Talmud* is."

Dr. Phillip Schaff (*History of the Christian Church*): "The *Talmud* is the slow growth of several centuries. It is a chaos of Jewish learning, wisdom, and folly, a continent of rubbish, with hidden pearls of true maxims and poetic parables. It is the *Old Testament* misinterpreted and turned against the New, in fact, though not in form. It is a Rabbinical Bible without inspiration, without the Messiah, without hope. It shares the tenacity of the Jewish race . . . The *Talmud* is the Bible of Judaism separated from, and hostile to Christianity, but it barely notices it except indirectly. It completed the isolation of the Jews from all other people."

Says Louis Finkelstein in the Foreword to the First Edition of *The Pharisees* (Morris Loeb Series, *Jewish Publication Society of America*): "Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered. When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Passover Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the *Talmud,* he is actually repeating the arguments used in the Palestinian academies. Nor is it merely the outer accoutrements of Pharisaism which have survived in his life; the spirit of the doctrine has remained quick and vital."

In a First Edition of the *Babylonian Talmud* "revised and corrected" by Dr. Isaac M. Wise, President of the *Hebrew Union College,* we find the following in the Editor's Preface: "The *Talmud* is free from the narrowness and bigotry with which it is usually charged, and if phrases used out of their context, and in a sense the very reverse from that which their author intended, are quoted against it, we may be sure that those phrases never existed in the original *Talmud,* but are the later additions of its enemies and such as never studied it."

In order to discredit Jewish testimony concerning the *Talmud,* Rabbi Wise writes: "The attacks on the *Talmud* have not been made by the enemies of the Jews alone. Large numbers of Jews themselves repudiate it, denying that they are *Talmud* Jews, or that they have any sympathy with it. Yet there are only the few *Karaites* in Russia and Austria, and the still fewer Samaritans in Palestine, who are really not *Talmud* Jews. Radical and Reform, Conservative and Orthodox, not only find their exact counterparts in the *Talmud,* but also follow in many important particulars the practices instituted through the *Talmud* . . . The modern Jew is the product of the *Talmud* . . . "

In the Introduction to *The History of the Talmud* we learn that the *Talmud* has been the victim of continuous persecution. "During the twenty centuries of its existence," says the Introduction, "not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing."

The first allegedly to persecute the *Talmud* were the Seleucidae (in the time of Antiochus Epiphanes), the Roman Emperor Nero, Domitian, Hadrian, the Samaritans, the Sadducees, Boethuseans, the Christians, and all sects opposed to the Pharisees. Before the Popes, Justinian decreed capital punishment to those who studied it. Says our historian: "From the time of Pope Innocent III, the *Talmud* was burned at the stake in nearly every century from the 11th to the 18th, in Italy, France, Germany, Spain, and many other countries, and in the 18th, also in Poland by the Frankists, by Bishop Dembovski, where copies were dragged through the city, tied to horses' tails and then delivered to the executioner to be burned at the stake in Kamenetz, Lemberg, Brody and elsewhere. In most places, before it was resolved what was to be done with the *Talmud,* the Israelites were forced to dispute with its enemies, and had to pay heavy fines for arriving late to the dispute, as well as for being vanquished in argument, the judges being their enemies."

The Jewish historians always omit the *reasons* for Christian objection to the *Talmud* They charge persecution of the *Talmud* in the same manner as so-called Jewish "defense agencies" charge "anti-Semitism." Is the *Talmud,* like the Jews, without fault? We think not. It accounts in great measure for Gentile reaction toward Jewry through the centuries. Says a writer in the *Edin-*

burgh Review: "When we sound the sombre, exclusive, pitiless depth of the inner doctrine of the *Talmud,* we see that a reason exists for that marked and secular demarcation between the Jew and the Gentile, for which we were about to blame our own intolerance. Purposely and rigidly, in exile no less than in the splendor of the theocratic polity, has the hand of the Jew been directed by the depositaries of his traditions against every man. It is the law of self-defense that has raised the hand of every man against him. Our ancestors were not, after all, so blindly cruel as some writers are too ready to admit. Offers of friendship and of brotherhood are as powerless as are the fires of the Inquisition to break down that moral wall, substantial as the very fortress wall of the Temple, that resisted the voice of Christ, and that has been strengthened by the constant efforts of the doctors of the *Talmud* for five centuries after the fall of Jerusalem. The power of resistance is the same at this moment that it was two thousand years ago. The point of attack is still the same as in the days of Herod. To the question 'Who is my neighbor?' the *Talmud* returns one reply, and the parable of the Good Samaritan another. The mercy to be shown, as Moses taught, to the stranger, is qualified by the *Halaca* by the assumption that he must also be a proselyte. All questions as to which accord would be otherwise possible, whether in the historic past, or the dimly predicted future, are insoluble, while the justice, mercy, and truth—the weightier matters of the Law—are, by the guardians of the Law of Moses, confined to those of their own faith and blood. The vitality of Judaism was contained in the doctrine, that the Jews had one father, even God. The hope of the future of humanity lies in the good tidings that God is the common Father of mankind."

In the Thirteenth Century, a Jew named Donin was excommunicated by the rabbis because he "appeared" to rebel against Judaism. In Rome in 1239, under the name of Nicolus, Donin charged that the *Talmud* contained sacriligious references to Jesus Christ and the Virgin Mary, and so distorted the Scriptures by its interpretations and comments that thereby the Deity was blasphemed. Donin further charged that the *Talmud* gave license to illegally deprive Gentiles of their property and granted permission to deceive them. In short he charged in thirty-five counts that the *Talmud* was the enemy of Christianity.

Nicolus Donin met with certain Jewish rabbis in Paris in 1240 and debated the charges against the *Talmud* made by Donin the year before in Rome before Saint Louis and his court. Rabbi Jechiel, the most prominent of the rabbis, would not admit that the Jesus referred to in the *Talmud* was Jesus of Nazareth. but maintained that he was another Jesus. Modern Jewish scholars appear to disagree with Rabbi Jechiel. Wrote Dr. Levin (*Die Religions*

Disputation des R. Jechiel von Paris, etc.): "We must regard the attempt of R. Jechiel to ascertain that there were two by the name of Jesus as unfortunate, original as the idea may be."

Donin presented *Kol Nidre,* a Jewish prayer, as evidence of the immorality of Jewry. *Kol Nidre* is invoked by the Jews at the beginning of the evening service of the Day of Atonement and (the Hebrew version) repudiates all vows, oaths, and obligations made by the supplicant since the last Day of Atonement. The Aramaic version repudiates all vows, etc. *to be made during the coming year.*) Rabbi Jecheil was unable to offer any plausible defense.

The meeting between Donin and the rabbis evidently convinced the authorities that Donin was right and that the rabbis were wrong. Wagon-loads of *Talmuds* were burned in Paris in 1242 and Christendom was evidently convinced that Donin's allegations were true. Whatever else may be said of the *Talmud* all impartial authorities appear to agree that it contains, in addition to offensive passages, many bad features. It is therefore not surprising that it was so often burned. The Bible has also been burned. In the ages of ignorance books of all kinds were held in awe and were believed to be possessed of supernatural powers;—powers for either good or bad. The good books were held in reverence, and the evil books were destroyed. If the *Talmud* was against Christianity and contained blasphemies against its doctrines; if it taught a double standard of ethics and morality—one for the Jew and his relationship with Jews and a different one for the Jews relationship with Christians, then to the medieval mind, it had to be destroyed. And, of course, the Jews would burn the Christian Bible if they were able to do so. The *Jewish Encyclopedia* quotes R. Tarfon as declaring: "The writings of the *minim* deserve to be burned, even though the name of God occurs therein . . . "

In the Jewish year 5391 (1631 A.D.) a council of Jewish elders convened in Poland and addressed a circular letter to the several Jewish communities. It reads as follows: "Great peace to our beloved brethren of the house of Israel.—Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our statute), that you do not in any new edition either of the *Mishna* or *Gemara,* publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning him; either good or bad, so that neither ourselves nor our religion may be exposed to any injury. For we know what those men of Belial, the *mumrim,* have done to us, when they became Christians, and how their representations against us have obtained credit. Therefore, let this make you cautious. If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and yourselves, greater afflictions than we have heretofore experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former. For these reasons we command you that if you publish any new edition of those books, let the places relating to Jesus of Nazareth be left in blank, and fill up the space with a circle like this O. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. . . . "

In the Foreword by Chief Rabbi Dr. J. H. Hertz to the Soncino edition of the *Babylonian Talmud* (London, 1935) he states that "all the censored passages reappear in the Text or Notes." He concludes his Foreword by stating that "never before has there appeared a translation of the *Order Nezikin* as helpful to the student as these volumes of the Soncino edition of the *Babylonian Talmud* in English."

It is now apparently admitted by Jewish writers that the word *min* (*plural minim*), so often mentioned in the *Talmud*, denotes the Christians, while *minuth* means Christianity. The *Jewish Encyclopedia* states that its etymology is obscure. It probably was first applied to those Jews who embraced Christianity "just as 'goy', which in the Bible has only the meaning of 'nation' took later the sense of 'non-Jew'." It was forbidden to partake of meat, bread. and wine with the *min*. Scrolls of the Law, *telfillin* and *mezuzot* written by a *min* were burned. An animal slaughtered by a *min* was forbidden food. The relatives of the *min* were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice. The testimony of the *min* was not admitted in evidence in Jewish courts. An Israelite who found anything belonging to one who was a *min* was forbidden to return it to him. (The *Jewish Encyclopedia* was prepared by "more than four hundred scholars and specialists" under the direction of an Editorial Board composed of the following: Cyrus Adler, Welhelm Bacher, Gottard Deutsch, Richard Gottheil, Emil G. Hirsch, Joseph Jacobs. Kaufmann Kohler, Herman Rosenthal, Isidore Singer and Crawford H. Tay. Isaac K. Funk was Chairman of the Board Frank H. Vizetelly was Secretary of the Board, and William Papper was Associate Revising Editor.)

Gentiles (non-Jews)are classed as "barbarians", although the *Jewish Encyclopedia* states that Rabbinical interpretation of Ezekial XXXIV;31, "And ye my flock, the flock of my pasture, are men" holds that only Israelites are *men*. This interpretation makes Gentiles something *less* than men; lower animals; cattle. Gentiles might claim no right under Jewish civil laws. Says the *Jewish*

Encyclopedia: "It follows that the Gentiles were excepted from the general civil laws of Moses." The *Mishnah* decrees that if a Gentile sue an Israelite, the verdict is for the defendant; if the plaintiff is an Israelite against a Gentile the Israelite is to obtain full damages. The *Talmud* provides that where an ox belonging to an Israelite has gored an ox belonging to a Canaanite (Gentile), there is no liability, whereas where an ox belonging to a Canaanite gores an ox belonging to an Israelite, compensation is to be made in full.

The following is from the *Jewish Encyclopedia*:

"The *Talmud* relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding Jewish laws. After a careful study, they said: 'We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term "neighbor", the Gentile should be quit when defendant as well as when plaintiff.' The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction."

Where a Jew sells a Gentile landed property bordering on the land of another Jew, he shall be excommunicated because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The *Talmud* Rabbis believed that all property in the hands of Gentiles was seized property and therefore considered "public property, like unclaimed land in the desert" and that Israel could take the land as conquerors. "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eyes shall have no pity upon them . . . for thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deuteronomy VII; 16,6.)

The *Jewish Encyclopedia* states: "The *Torah* outlawed the issue of a Gentile as that of a beast. . . . A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child . . . The *Talmud* comments on the untruthfulness of Gentiles . . . 'A band of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood'."

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise applied only to a Jew and not to a Gentile. "Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four *zuz*, which was the price of an iron bar; he even beat down the price one *zuz*. Such transactions, while regarded as perfectly proper and legitimate among Gentiles, were not tolerated among the Jews themselves." (*Jewish Encyclopedia.*)

Simon ben Yohai is considered the most fanatical of the anti-Gentile teachers. He is the author of the expression *"tob shebegoyim harog"* which is translated by *Jewish Encyclopedia* editors as "the best among the Gentiles deserves to be killed." These same translators admit that various versions of Simon ben Yohai's saying is rendered "Egyptians" instead of "Gentiles". The Gentiles, according to this venerable *Talmudian*, "resemble the easy-going, selfish dog," whereas "Israel is like the patient ass."

Judah ben 'Illai recommended the daily recital of the "benediction": —"Blessed be thou . . . who hast not made me a goi" and expressed the pious prediction that the Gentiles "will ultimately come to shame."

Much more might be offered, both from the *Talmud* itself (the official Soncino edition) and from authoritative Jewish translators and writers, but the foregoing should suffice for an understanding of the official sources of anti-Gentilism. Most material used here is taken from the *Jewish Encyclopedia* rather than from the *Talmud* so that it cannot be said that the sense of the citation is distorted, taken out of context or prejudicially interpreted. It is to be expected that all religious movements, sincerely and deeply advocated, exclude the disbelievers from its theories of salvation and that the adherents of each movement, to a greater or lesser extent, look upon those outside the faith with distaste and loathing. Few religious movements, however, exclude *all* peoples on the basis of *race*. The proselyte, regardless of ethnic origin, is usually welcomed warmly into the brotherhood of the "true faith" whatever it might be. This certainly is not the spirit of the *Talmud,* no matter how it is interpreted and its occasional contradiction to the contrary notwithstanding. Its faith is not only in Jehovah; it is in the *one-people* who enjoy an everlasting covenant with Him. It is a race-superiority concept that soars over and beyond anything ever conceived by the world's Hitlers;—a concept that bases its claim on Holy Scripture and divides the world into two classes—the Israelites and "cattle."

The influence of the *Talmud* upon the Jews of the world is probably incapable of estimation. To say that its influence has been great would be a gross understatement. Its profound effect on the minds of the savage Khazars of Mongolian Russia is apparent in the activities of their descendants;—in the incessant drive of Socialist-Communist Jews and organized Zionists for world conquest and domination. No treatise on this subject may properly ignore the racism of the *Talmud.*

"The *Talmud*," said a writer in the *Edinburgh Review* "not only awaits the infant at birth and regulates every incident of that event (even to the names of angels that are to be inscribed on the door, and the words on the four corners of the apartment), but anticipates each circumstance from the earliest moment of probability. In every relation of life, in every action, in every conceivable circumstance—for food, dress, habit, language, devotion, relaxation—it prescribes almost every word to be uttered, and almost every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed. To borrow an illustration from the founder: the Jewish mind, subjected while in a fusible state to this iron mould, has been at once chilled and case-hardened by its pressure."

II

THE TERRIBLE POWER OF THE PURSE

Theodor Herzl, speaking of the Jews, declared: "When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties, and at the same time, when we rise, there rises also our terrible power of the purse."

It is interesting to note that Herzl did not say "when *some* Jews sink" or "when *some* Jews rise." He specifically said "when *we* sink" and "when *we* rise." He was thinking of the "Jewish nation" and not of Jewish individuals. He conceived a *race movement* toward a common objective. Whether or not Jews blasted their way by force and violence through Christian barriers; bought and bribed their way, or combined both methods for the attainment of the common objective mattered not at all to Herzl. He was neither moralizing nor speculating. He was merely stating an historical fact and issuing a directive to world Jewry. This combination of the "terrible power of the purse" and "the revolutionary proletariat" was to achieve world-shaking significance in the Russian Revolution.

The Jewish revolutionary proletariat developed significance with the rise of the terrible power of the Jewish purse. Without the assistance of Jewish bankers the Jewish revolutionary leader of the Red Army, Trotsky, would have failed. Without the "terrible power" of the Jewish purse, the invasion and conquest of Palestine would have been impossible.

Jacob Schiff, the Rothschilds, and the Warburgs are a few of the international Jewish bankers who have played an important role in shaping the destiny of western Christian civilization.

Jacob Henry Schiff

The firm of *Kuhn, Loeb & Co.,* was established in 1867 by Abraham Kuhn and Solomon Loeb. The two had started out as general merchandise merchants in Lafayette, Indiana in 1850.

Jacob Henry Schiff was born in 1847 at Frankfort-on-the-Main, Germany. He came to the United States in 1865 and joined the staff of a New York City banking house. He became a naturalized citizen in 1870. He returned to Europe in 1873 where he made important connections with some of the chief Jewish bankers and banking houses in Germany. Returning to the United States he became a partner in the banking firm of *Kuhn, Loeb and Company* in 1875 where his financial connections with the Rothschilds and their principal German agents, the Warburgs, became of great importance.

Within ten years Abraham Kuhn was dead and Solomon Loeb had retired. Jacob Schiff became the head of the company.

His association with E. H. Harriman against J. J. Hill and J. P. Morgan & Co. for control of the *Northern Pacific Railroad* resulted in the stock-market panic of May 9, 1901. The struggle left Schiff and his firm in a strong position. The firm became the "financial reconstructors" of the *Union Pacific Railroad* and, since that time, has been "strongly interested in American railroads." In order to suppress "ruinous competition" Schiff took the lead in the establishment of the *Northern Securities Company.* He was several times the vice-president of the *New York Chamber of Commerce* and was a director of the *Central Trust Company, Western Union Telegraph Company,* and the *Wells Fargo Express Company.*

Through his firm, *Kuhn, Loeb & Company,* Schiff floated the *Japanese War Loans* of 1904-1905, thus ensuring the defeat of Russia. He marketed the *Chinese Loan of 1911.* His hatred of Russia led him to exert great influence in barring that country from the money markets of the United States.

He was one of the leaders of the *National Committee for the Relief of Sufferers by Russian Massacres.*

Jewish authorities proudly declare that Schiff always used his wealth and influence in the best interest of the Jews. He presented the fund and the building for Semitic studies at *Harvard.* He was Chairman of the East Asiatic Section of the *Museum of National History of New York.* He presented the *New York Library* with a large number of works dealing with Jewish subjects. He presented a student's social hall to *Barnard College.* His philanthropies embraced "every phase of Jewish life." He was the president of the *Montefiore Home* and a contributor to *Mount Sinai Hospital.* He took a leading part in the reorganization of the *Jewish Theological Seminary of America.* He was a trustee of the *Baron de Hirsch Fund* and the *Woodbine Agricultural School.* He provided the funds for the building for the *Young Men's Hebrew Association of New York City.*

Schiff died in 1920. His son, Mortimer Leo, succeeded him as head of *Kuhn, Loeb & Co.*

The Rothschilds

Mayer Anselm Bauer was the founder of the House of Rothschild. He was the son of Anselm Moses Bauer, a Jewish merchant of Frankfort-on-the-Main. His father planned for him to be a rabbi, but he preferred business. At the sign of the "Red Shield" (*Rothschild*) in the *Frankfort Judengasse* he ultimately established himself as a money-lender. He became the agent of William, ninth Landgrave, in 1801. In 1802 Bauer (who had now taken the name of Rothschild) negotiated his first government loan—a matter of ten million thalers for the Danish Government. He died at Frankfort on December 12, 1812, leaving ten children, five sons and five daughters.

Branches of the *House of Rothschild* were established at Vienna, London, Paris and Naples and each was in charge of one of the sons. Adroit employment of a multitude of agents throughout the world, plus the utilization of ingenious methods of rapid communication enabled the brothers to bring all of Europe within their financial network. Intermarriage solidified and preserved the family interests, and assured continuity of Rothschild control in the several establishments. In 1815 Austria granted the brothers the privilege of hereditary landowners and in 1812 they were made barons. Thereafter the daughters of the Rothschilds—and there were many—were enabled to marry into English and Continental Gentile families, thus extending the Rothschild influence and blood into the British House of Lords and into the ruling circles of European nobility.

Anselm Mayer was in charge of the Frankfort house. He was chosen a member of the royal Prussian privy council of commerce. In 1820 he became Bavarian consul and court banker.

Solomon had charge of the Vienna branch. His intimate relationship with Prince Metternich led to the firm's connection with the allied powers.

Jacob, the youngest of the brothers, undertook the establishment of the Paris branch after the restoration of the Bourbons. He negotiated large loans for them but was a heavy loser in the 1848 Revolution. He financed the earliest French railroads, reaping enormous profits on the speculation.

Karl superintended the Naplee branch, the least important of the five. It was discontinued in 1860 when Naples was annexed to Italy.

Nathan, the third brother, is generally considered to have been the financial genius of the family. He came to Manchester in 1800. In 1805 he moved to London. He employed carrier pigeons and fast sailing boats for transmitting intelligence and, utilizing information unknown to the general public, he became adept in manipulating the rise and fall of stocks. In 1810 Wellington made some drafts which the English Government could not meet. Rothschild purchased them at a liberal discount. They were ultimately redeemed by the Government at par. Rothschild immediately became associated with the allied powers in the struggle against Napoleon, negotiating the loans that enabled the continuation of the war. Rothschild's fortune ultimately became involved in the outcome of the contest. He followed the fortunes of the army of Wellington at Waterloo, watching the ebb and tide of battle with the feverish eagerness of the gambler who has staked his last dollar on the turn of a card. Bluecher's defeat two days previous had thrown London into a panic and brought stock tumbling on the exchange. Armed with the knowledge of Napoleon's defeat hours before it reached the public, Rothschild reaped a fortune.

Rothschild popularized foreign loans in Britain by fixing the rate in sterling and making the dividends payable in London. He soon became the financial agent of nearly every civilized Government.

Lionel succeeded his father in the management of the London house (1836). The fall of Louis Philippe (1848) of France increased the importance of the London Branch. Lionel was distracted somewhat from the strict financial interests so ardently pursued by his father, by the Jewish question in particular and politics in general. He was elected to Parliament as a representative of the city of London in 1847, and again in 1849 and 1852. In 1858 an Act of Parliament and a resolution of the House of Commons, altering the oath of office, permitted him to take his seat. He represented the city of London until 1874.

During Lionel's management the London house financed no less than eighteen government loans, including the Irish famine loan and the Turkish loan of 1858.

Other Jewish families were in the business of financing governments—the Lazards, Sterns, Speyers, and Seligmans. They had followed the Rothschild pattern of establishing local branches in European capitals, each under the management of a brother. After 1848 the governments of Europe threw their loans open to the public instead of relying solely on the Rothschilds and the Sterns were able to capture a few of the plums; notably the Portugese loans. Smaller Jewish firms combined their resources, out of which emerged the *Credit Mobilier*, the *Dresdener Bank*, and the *Deutsche Reichsbank* of Berlin.

The Rothschilds arranged with Bleichroder at the termination of the Franco-Prussian war, for payment to Germany of an indemnity of five milliard francs. In 1875 the London house advanced the British government 5,080,000 pounds for Suez shares, thereby making a profit of one hundred thousand pounds. In 1884 they loaned the Egyptian government one millon pounds.

France rebelled against the "Semitic influence of the Rothschilds" and, in 1876, launched the *Union Generale* with a capital of four million francs, increasing it to twenty-five million francs in 1878. The bank was to be essentially Catholic. The *Union Generale* failed after numerous difficulties carrying many French families into financial ruin. The Rothschilds were left victors in the field. Says the *Jewish Encyclopedia*: "It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure."

The Rothschilds have consistently kept the secret of their operations.

The Warburgs

The Warburg family came into prominence in Hamburg, Germany, where the brothers Aby, Max, Paul Moritz and Felix Moritz were born.

Aby became a historian of German art and devoted himself to research.

Max Warburg was a banker in Hamburg. In 1924 he became adviser to the *Reichsbank*. He is the author of several works on finance. He was the financial expert for the German delegation at the Peace Conference in Paris in 1919.

Paul Moritz Warburg also became a banker. He was a partner in M. M. Warburg & Co., Hamburg, in 1895. Coming to the United States in 1902 he joined the banking firm of *Kuhn, Loeb & Co.*, in New York, at a yearly salary of five hundred thousand dollars. He was naturalized as an American citizen in 1911. While still an alien he set about reorganizing the banking system in the United States. He is alleged to have been one of the bankers who met secretly with Senator Nelson Aldrich at Jekyl Island, Georgia, in 1910 to work out the details of what ultimately became the *Federal Reserve Act of 1913.*

Felix Moritz Warburg had been naturalized in 1900 and, like his brother Paul, had been a banker in Hamburg, Germany before coming to the United States. He, too, became a member of *Kuhn, Loeb & Co.*

Paul Warburg became the first chairman of the *Federal Reserve Board of Governors,* resigning—believe it or not—his half a-million-dollar per year salary with *Kuhn, Loeb & Co.,* to accept the twelve thousand dollar per year post. It is as interesting as it may be significant to note that during World War I Paul Warburg through the parent banking firm of *M. M. Warburg Co.,* in United States Treasury Department in charge of Liberty Bonds, financing the war against Germany, while his brother Max Warburg through the parent banking firm of *M. M. Warburg Co.,* in Hamburg, Germany, was financing the Kaiser's war against the United States. (See *Mullins On the Federal Reserve,* Kasper and Horton, New York City.)

Paul Warburg resigned from the Board of Governors in May, 1918, after "someone had commented upon the fact that his brother was the head of the German Secret Service." (Ibid., page 45). We had been at war for more than a year when he resigned. Colonel House had noted March 16, 1917 that Paul Warburg was "pro-German in his sympathies."

Paul Warburg was a partner or director of the following companies and corporations: *Western Union, Westinghouse, Wells Fargo, Union Pacific Railroad, Baltimore and Ohio Railroad, Kuhn, Loeb & Co., American I. G. Chemical Co. (I. G. Farben), Agfa Ansco Corp., National Railways of Mexico, International Acceptance Bank, Westinghouse Acceptance Co., Warburg Company of Amsterdam,* and many other banks, railways and corporations.

Although Senator Robert L. Owen charged that Warburg was the American representative of the European Rothschilds, the Senate of the United States confirmed his appointment by Woodrow Wilson to the *Federal Reserve Board.* (Ibid., page 46.)

Paul Warburg's son, James Paul, became Vice-president of the *International Acceptance Bank.* He was financial adviser to the *World Economic Conference* in London in 1933. Frederick Marcus Warburg, son of Felix, has been a partner in *Kuhn, Loeb & Co.,* since 1930.

III

PRELUDE TO CONQUEST

The World Zionist Organization

The rise of the House of Rothschild was accompanied by an organizational stirring of world Jewry. Intermarriage with impoverished Gentile European nobility brought Gentile protection to Zionist aspirations, while intermarrage with other Jewish banking families consolidated Rothschild financial influence and direction.

International Jewish conferences became more and more frequent during the last half of the Nineteenth Century. Such meetings were held in 1869, 1872, and 1878. In 1893 the *Central-Verein Deutscher Staatsburger Judischen Glaubens* was founded in Germany. (By 1929 this organization was alleged to have had 555 local units and over 60,000 members.)

It was Leo Pinsker and Theodor Herzl who had publicly called for international organization, but it was the Rothschilds and their control of international finance that made the international call possible. What would have been treasonably fantastic in the Eighteenth Century passed without challenge in the last part of the Nineteenth. Pinsker called for a *"National Congress of Jews"* and Herzl demanded *"The Society of Jews."*

Herzl's *First Zionist Congress* held at Basle, Switzerland in 1897 created the first open international Jewish organization in modern times. There was nothing new in either the world organization or the reasons for it. "I wish it to be clearly understood from the outset," declared Theodor Herzl, "that no portion of my argument is based upon a new discovery."

The *World Zionist Organization,* while ostensibly devoted to the establishment of a Jewish State, took cognizance, almost from the beginning, of its political potentialities throughout the *Diaspora.* Simon Dubnow, in 1903, urged that the *World Zionist Organization* be reorganized as a *World Jewish Congress* in behalf of international Jewry. Although there is little doubt that this was the organization's sole purpose, it was not until 1918 that it openly so declared. The so-called *"Copenhagen Manifesto",* adopted by the *World Zionist Organization* in 1918 and ratified at Carlsbad in 1921, in addition to reaffirming Jewry's claims to Palestine, called for "full and *de facto* equality of Jews in every country, as well as national autonomy with regard to cultural, social and political activities for the Jewish communities of the countries with a Jewish mass population, and of all other countries where the Jewish population may demand such autonomy."

The *"Copenhagen Manifesto"* may be considered almost as unique as the *"Communist Manifesto".* The latter called for the confiscation of private property and the overthrow of the world's existing governments. The *"Copenhagen Manifesto"* demanded the conquest of a country the Jews neither occupied nor to which they held title, and in addition demanded special status over their fellow-citizens in the lands where they were born and where they resided.

It appears that there were times when the *World Zionist Organization* did not consider it politically expedient to interfere in the domestic affairs of a given country for fear of losing support in its endless conspiracy for the conquest of Palestine. It, therefore, apparently consented to the formation of a second international organization, and the *World Jewish Congress* was launched with its blessings in 1932. The *Zionist Actions Committee* hailed the preparatory conference of the *World Jewish Congress* by declaring: "The *Zionist Organization* which was the first to proclaim the national rights of the *Jewish people* in the *Galuth* countries, supports *every form of international action* by the *Jewish people* to defend its civic and national rights, as well as its political, economic, and social positions. In these days of unheard of attacks upon the existence of the *Jewish people* and of a threat to vital Jewish rights in divers lands, *every effort at an international union of Jewish communities and groups of various countries is doubly necessary.*" (Emphasis supplied.)

In 1935 the *World Zionist Organization* went on record as having "affirmed the idea of a *World Jewish Congress*" from the beginning. "The 19th Zionist Congress," declared a special resolution, "regards a union of all sections of the Jewish people for the defense of its political rights and economic possibility of existence and the creation of an authorized representative body on a democratic basis as an urgent necessity. The 19th Zionist Congress looks upon the *World Jewish Congress* as a suitable form of such a representative body. The 19th Zionist Congress calls upon Zionists and Zionist groups to take part in the *World Jewish Congress.*"

"We are a people—*one people!*" said Theodor Herzl. "The longer anti-Semitism lies in abeyance the more fiercely will it break out. The infiltration of immigrating Jews, attracted to a land by apparent security, and the ascent in the social scale of native Jews, combine powerfully to bring about a revolution. Nothing is plainer than this rational conclusion."

Toward World Government

The *World Jewish Congress* is the creation of the *American Jewish Congress.* More than this it is the product of American Jewry. The directing force came from New York City.

World War I forever destroyed the fiction that Jews were citizens of the countries of their birth or naturalization. American Jewry, more and more under the domination of the hordes of Russian Jews who had flooded the United States since 1881, organized for the relief of European Jews whether or not they served the Kaiser or the Allies. The *American Jewish Joint Distribution Committee* came into existence in 1914. As the war developed and victory became certain, American Jewry laid plans for participation in the Peace Conference. The impudence of such plans is curious in itself but not nearly so curious and amazing as the fact that no one seems to have seriously or effectively questioned the idea of a private group of American citizens presuming to take part in an international conference of governments in which they would be represented by officials of their own government.

B. G. Richards, N. Syrkin and B. Zuckerman submitted a resolution to an extraordinary Zionist conference in New York proposing "a convention for the purpose of considering Jewish affairs." The Zionist Conference, August 30, 1914, referred the resolution to the *Provisional Zionist Committee* for action and Louis D. Brandeis was named to discuss policy for such a convention with the officers of the *American Jewish Committee.*

The *American Jewish Committee* represented the most Americanized element of Jewry in the United States, and, although the influence of the descendants of the Judaized Khazars dominated the Jewish masses, the leadership of the *American Jewish Committee* hesitated to take the bold step advocated by the Zionist Conference of 1914. AJC leaders argued for a conference of "prudent and experienced leaders" and against an open mass convention which must necessarily be dominated by the revolutionary firebrands of Eastern Europe. Aligning itself with the *American Jewish Committee,* the *National Workmen's Committee on Jewish Rights* opposed the "collaboration of classes in an organization representing the entire Jewish collectivity"—exemplifying the curious alliance of right and left-wing cooperation so frequently apparent in Jewish affairs. This strange collaboration was attacked by the *Workmen's Circle* through such spokesmen as Dr. Chaim Zhitlowsky, Ber Borochow, Pinchas Ruthenberg, Dr. Nachman Syrkin, and Baruch Zuckerman.

On March 21, 1915, Judge Julian W. Mack, Louis D. Brandeis and Dr. Stephen S. Wise established the *Jewish Congress Organizational Committee.* The man who was to become a Justice of the Supreme Court of the United States was able to say (September 27, 1915) that the *American Jewish Congress* was to be "an incident of the organization of the Jewish people—an instrument through which their *will* may be ascertained, and when ascertained *may be carried out.*"

Meanwhile the *Kehillah* of New York City proposed a secret conference on October 24, 1915 and the *American Jewish Committee* proceeded to carry out its recommendation. Brandeis opposed the "secret" conference. "Secrecy," he declared, "will lead necessarily to suspicion and misrepresentation of Jewish purposes and deprive us of non-Jewish support. We seek action in the open so that there shall be no misunderstanding either among our own people or among our fellow-citizens, as to our aims and methods."

It is interesting to note that Brandeis, a future Supreme Court Justice of the United States, was capable of distinguishing between *"our own people"* and *"our fellow-citizens"*—an amazing, but enlightening, example of dual loyalty and alien thinking.

The preliminary conference of the *American Jewish Congress* was called to order in Philadelphia March 26, 1916. It is alleged that 367 delegates representing more than a million American Jews presented credentials and participated. Dr. Stephen S. Wise made the "keynote" address, *"American Israel and Democracy."*

Although the United States was not yet involved in the war in Europe the conference looked ahead to the "Peace Conference." It recommended that "the Congress consider the question of securing to Jews free and equal rights, civil, political, religious in all such lands where these rights were denied to them; that the Congress consider the question of securing to the Jews national rights in all such lands in which national rights were or ought to be recognized"; and "that the Congress consider cooperation with Jews in other lands, in furtherance of the Congress program."

Louis D. Brandeis was named honorary chairman and a National Executive Committee was elected. Jewish organizations in Europe, South Africa, South America and Australia were invited to work with the Congress. Both the *American Jewish Committee* and the *National Workmen's Committee on Jewish Rights* were pressured into compliance, out of which came a united Executive Committee. At a meeting of this group on Christmas Day 1916 it was agreed that the *American Jewish Congress* would confine its activities to the Peace Conference, and dissolve when its purpose in this connection had been completed.

IV

THE REVOLUTIONARY PROLETARIAT

The Jewish Socialist Federation of America

Frank F. Rosenblatt (chief of Staff of the *Jewish Bureau of Philanthropic Research* in 1918) declared that "the birth of the *Jewish Socialist Federation of America* in 1912 must be recognized as the most important landmark in the history of the Jewish Socialist movement in this country." It is perhaps significant that Mr. Rosenblatt specifically uses the phrase *"Jewish Socialist movement"* and not merely the *"Socialist movement"*. We learn that the *Jewish Socialist Federation* was an outgrowth of the *Jewish Socialist Agitation Bureau* organized about 1905 in support of the unsuccessful communist revolution of that year in Russia. It was organized at a time when the little noticed *Second Communist Convention* storm was throwing ideological waves against the Jews throughout the world. The tidal wave had actually started in Basle, Switzerland when Theodor Herzl had called for the mobilization of the *"Jewish Nation."*

The *Jewish Socialist Bund of Russia and Poland* had spearheaded revolt in Russia and the *First Communist Congress* was largely composed of Bund delegates. The affair was held in Minsk in March, 1898. It was convened under the auspices of the *All Russian Social Democratic Labor Party.* Neither Julius Martov (Yurii Osipovich Tsederbaum), who had been one of the leaders of the *Russian Jewish Socialist Bund,* nor Lenin (Vladimir Ilyich Ulyanov) were able to attend the Congress, both having been arrested and sent to Siberia a few months previous.

It has been truthfully said that every radical or revolutionary movement in Russia was heavily staffed with Jewish leadership. The Jews had always been most active in revolutionary propaganda. A Jew named Mloditzkia attempted to assassinate Count Loris Melikoff in 1880. Five Jewish names had dominated the list of assassins who had murdered Czar Alexander II. The *Jewish General Workers Union of Poland and Lithuania* (the *Jewish Socialist Bund*) was, of course, all Jewish. Leo Deutsch and Pavel Borisovich Axelrod were among the Jews who founded Russian Marxism. Axelrod and Martov were two of the six editors of *Iskra.* A Jew named Gershuni was the leader of one of the terrorist groups. Many other examples might be given. Most Jewish apologists attempt to refute the Jewish character of Communism by disclaiming Jewish aherence to the Bolsheviki wing of the *All Russian Social Democratic Labor Party* and seek to glamorize the *Mensheviki* wing—which is conceded to be heavily Jewish—as something quite different. The fact is that the split in the *All Russian Social Democratic Labor Party* was over the issue of *Jewish nationalism* which had swept out of Switzerland in 1897.

An attempt had been made to convene a second congress of the Party in April of 1902. An unsuccessful conference met in Bialystock. Theodore Dan (Gurvich) attended this meeting. The "student movement" reached its climax on April 4, 1902 with the assassination of Sipiagin (successor of Plehve) by Balmashov. The so-called *Nishni-Novgorod* workers' demonstration followed, resulting in the arrest of many of the "comrades." The trial of Zalomov and Denisov was highly capitalized by the Communists and gave an added impetus toward open revolution. The escape from the jail at Kiev of a number of the arrested "comrades", including Maxim Litinov (Finklestein) and Piatnitsky, and the creation of an "organization committee" by *Iskra* (which Gregory Zinoviev called the first Central Executive Committee) cleared the way for the official *Second Communist Congress.*

The organization committee was composed of hard-ribbed revolutionaries who were destined to play leading roles in the rape of Russia. Among them were Krisishanovsky, later to become commissar of Soviet electrification; Alexandrova; Lengnik, a later member of the Soviet Commissariat for Education; Krassikov, to become prominent in the Soviet Finance Commissariat; Krasnucha, delegate from the *Petersburg Committee*; Levin, delegate from the

South Russian Workers; and Portnoy of the *Jewish Socialist Bund.*

The Organization Committee was charged with the task of convoking the *"All-Russian Party Congress."* A program was drafted by the editorial staffs of *Iskra* and *Zarya,* the latter being a theoretical organ published abroad by the Plekhanov-Lenin combination. Needless to say, the draft was the work of Plekhanov and Lenin. Its theses included the development of capitalism, the concentration of capital, the creation of a proletariat, and the transference of power to the proletariat. The draft was completed in time for the opening of the Second Congress in Brussels.

The revolutionary tempo was accelerated by the Jewish Bundists throughout 1902 and 1903. A series of peasant revolts flared in Saratov which were suppressed by Governor Peter Arkadevich Stolypin, later to be assassinated by a Jewish lawyer named Mordecai Bogrov. Terrorism marked the rising pace of revolt as the assassins Karpovitch, Balmashov and Hirsch Leckert emptied their revolvers at Russian officialdom. Clashes between communist demonstrators and the police became more frequent, creating a bloody back-drop for the shabby Congress when it clamorously descended on Belgium.

Among those who were to write the history of the Second Congress were the following: Schatman, representing the *Petersburg Committee,* later to be active in Karelia; Lydia Makhnovetz, second delegate from Petersburg; N. Baumann, of the *Moscow Committee;* Lydia Knipovitch, nicknamed "Djadenka", of the *North Russian Alliance;* Stopani, also of the *North Russian Alliance;* Makhlin; Lenov, an anarchist; Krasikov, of the *Kiev Committee;* Dimitry Ulianov, of the *Tula Committee;* Zemlyatchka, of the *Odessa Committee;* Panin, representing the *Crimean Union;* Maschinski, of the *Donetz Union;* Gussev, of the *Don Committee;* Ackerman, also of *Don Committee;* Galkin and Lyadov, both representing the *Saratov Committee;* Levin and Nikolaev, of the *Kharkov Committee;* Trotsky and Dr. Maldenberg, representing the *Siberian Union;* Zurabov, of the *Batum Committee;* Bogdan Knuniantz, of the *Baku Committee;* Topuridze, of the *Tiflis Committee;* and Kramer, Eisenstart, Portnoy, Liber (Goldman), Medem and Kossovsky, all of the *Jewish Socialist Bund.* Lenin represented the foreign organization of *Iskra* and Martov represented the editorial board. Plekhanov, Axelrod and Deutsch were among others who attended the Congress. Only two delegates, Babushkin and Schatman, could lay any claim whatever to a workingclass background.

Nearly sixty revolutionaries gathered at Brussels, Belgium for the *Second Communist Congress.* The affair was held in a flour warehouse draped with red bunting and opened July 30, 1903. The first clash came on the question of the relationship of the *Jewish Socialist Bund* to the *All Russian Social Democratic Labor Party.* Both the *Jewish Socialist Bund* and *Zionism* had emerged in the same year and the question of Jewish nationalism was uppermost in the minds of the Bundists. They had adopted Yiddish as their language and contended that "national consciousness and class consciousness must go hand in hand." The Bundists therefore demanded autonomy for specifically Jewish problems and the right to represent *all* Jews in Russia. Lenin, of course, held out for a centralized party and Martov, Axelrod and Trotsky—all Jews—stood with him. The question was still largely unsettled when the Belgian police interferred. The Congress moved to London where it met from August 11 to August 23.

Gregory Zinoviev, a Jew himself, in his *"History of the Russian Communist Party"*, explains the split in the party: "The Bund demanded that it be regarded as the sole representative of the whole Jewish proletariat of Russia, refusing to take any cognizance of the fact that the Jewish people in general were scattered throughout the whole country, and that therefore the correct course was for them to join the organization of the place in which they lived, just as the Finnish, Estonians, and other workers. We could not agree to splitting up our organization into separate fragments, for we were a single international party, carrying on a struggle against international capital. This was the view-point maintained by the *Iskrovtzi,* conceding only that the Jewish workers have their own benefit societies and special groups, publish their own papers in their mother-tongues, etc. But the Bund, giving the first sign of future social-chauvinism, pushed the matter to the limit, demanding that the workers be divided according to nationality, and allowed the right of having separate parties of their own."

Martov and Lenin split on the definition of "party member", Lenin insisting on restricting language. Trosky and Axelrod joined with Martov. Martov ultimately won his point by a vote of 28 to 22. Lenin was infuriated and started a vigorous camapign to reverse the vote. He moved to dissolve the *Rabochee Delo* (*The Workers' Cause*), a revolutionary publication in ideological competition with *Iskra.* Both of *Rabochee Delo*'s delegates had voted with Martov and when Lenin's motion had carried they left the Congress. The five delegates of the *Jewish Socialist Bund,* smarting under their defeat on the question of autonomy,—and who had also voted with Martov—walked out and Lenin's minority was therefore converted into a majority! The Russian word for *majorities* is *Bolsheviki!* Those who supported the Bund (the minorities) were to become known by the Russian equivalent *Mensheviki.* Zinoviev explained it this way: "Lenin and Plekhanov were upheld, their resolution being passed, I believe, by 25 to 23 votes. From this juncture derive the terms 'Bolsheviks', (Majority), and 'Mensheviks' (Minority). As is known, during the revolution often an altogether different interpretation was placed on them. Many thought simply that the

Bolsheviks were those who desired the most possible; while the Mensheviks were prepared to be satisfied with less. In actual fact, however, this winged word (Bolsheviks) arose in connection with the fact that the majority (Bolshestvo) voted for the Plekhanov-Lenin editorial board, the minority (Menshestvo), against it."

Thus it is that Frank F. Rosenblatt, Jewish Research director, was able to heap praise upon the Jewish revolutionaries. "It is to the glory of the *Jewish Socialist Bund* in Russia," he wrote, "that the question of nationalism, which in the minds of the Socialists of the older generation was synonymous with oppression and subjection, was forced into the foreground." The truth of the matter is that *nationalism* and *internationalism* are mutually exclusive terms. Adherence to *both* ideas in a single conception is only logical when the apparent paradox is designed to serve a specified purpose.

Needless to say the *Jewish Socialist Bund* continued its revolutionary activities and joined again in Congresses of the *All Russian Social Democratic Labor Party.* Many were arrested and exiled to Siberia but hundreds of thousands came to the United States. As a result a "net" of Bund branches spread across the United States and into Canada. The chief activity of the branches was the collection of funds for the *Jewish Socialist Bund in Russia.* American Bund members organized the *Workmen's Circle (Arbeiter Circle)* and swelled the ranks of the Jewish trade unions. Annual conventions of the Bund were held and a *Central-Verband* was elected which coordinated and supervised the branches. The waves of Jewish revolutionaries fleeing the police of Russia after the unsuccessful revolution of 1905 swelled the Jewish Bund branches in the United States.

The Seventh Congress of the *World Zionist Organization* in 1905 gave impetus to *Zionist Socialism. "Jewish administrative autonomy" (Saym), Golus nationalism,* and *Yiddishism* were current ideological movements. One B. Boruchov declared himself a *Paol-Zion* in Switzerland. He had been a Socialist for a long time. He advocated that *Zionism* should join forces with Socialism. The establishment of *Poale-Zion* therefore effectually established the Marxist basis for *Zionism.*

In November of 1905 Borochov and J. Benjamin Zivi organized a conference of *Poale-Zion* in the Province of Poltava. In December of that year, at the time of the great Russian general strike, they organized a Jewish Russian conference in Berditchev. In 1906 the first *All Russian Conference of the Poale-Zion* met in Poltava and laid the foundation for the *Social Democratic Zionist Party Poale-Zion.* Boruchov, together with "other intellecual comrades," published a number of radical papers with the Russian Government suppressed one after another. *"The Jewish Workmen's Chronicle"* and *"The Hammer"* were published in Russian. *"The*

Proletarian Idea" and *"Forward" were published in Yiddish.* At the same time the *Social Democratic Zionist Party Poale-Zion* was organized in Russia. "Sister" parties were organized in England, Austria, Palestine and America.

In Palestine *Poale-Zion* published a Yiddish paper, *Der Anfang.* In 1909, at its sixth conference, the delegates adopted Hebrew as their official language. After the Turkish constitution was adopted *Poale-Zion* launched a Hebrew paper, *Ha-achduth* (*Unity*), which was suppressed in 1914 by the Turkish Government, and its editor, Zerubbel, condemned to life imprisonment. Israel Schochat (banished by the Turkish Government) and J. Ben Gorion were two of the early leaders of *Poale-Zion* in Palestine. The *Poale-Zion* was recognized as a part of the Socialist Party in Turkey which gave it the opportunity of influencing the international Socialist movement in favor of *Zionism* and Jewish national objectives.

Poale-Zion organized *Ha-Shomer* (*The Watchmen*) a group of young men who guarded Jewish property against the native population of Arabs who were slowly being dispossessed of their property and their country.

During the *Zionist Congress* at the Hague in 1907 *Poale-Zion* delegates organized the *Poale-Zion Weltverband,* a worldwide group to penetrate the Zionist and Socialist movements. The *Palestine Workers' Fund* was collected from Jews all over the world and administered by this World Organization.

The *Poale-Zion Weltverband* is credited with successfully propagandizing Socialist and labor leaders in behalf of its program. Working through the *Socialist International* and the *England Labor Party* the Jewish Socialists in the *Poale-Zion World Organization* were able to have both groups adopt *Zionism* (a Jewish home in Palestine) as part of their respective "peace programs" (1917-1918).

Socialism and Zionism marched hand in hand from the beginning. Israel Cohen, reviewing Zionist progress wrote: "At the (Zionist) Congresses . . . the delegates from Russia formed at least a third of the total number. They played an important, and often decisive part in the proceedings, and far more Russian was spoken than English; even translations from German into Russian were demanded. Throughout the decade that elapsed between the death of the leaders and the beginning of the War the Russian Zionists formed the backbone of the movement. . . ."

The Socialist International

What was the *Socialist International?*

The *International Workingmen's Association* was organized in London in 1864 under the leadership of Karl Marx. It was generally referred to as the *International,* and later, the *First International.* Its primary purpose was the promotion of the objectives of the *Communist Manifesto* by Karl Marx and Frederick Engels. The last Congress of the *First International* met in Philadelphia in 1874 and rapidly disintegrated thereafter.

The *Second International,* generally referred to as the *Socialist International,* was founded at Paris in 1889. Headquarters were ultimately established at Brussels, Belgium in 1890. It was composed of most of the Socialist parties in the world, among which the German and Russian Social Democratic parties were the most important. The terms "socialism" and "communism" were generally used to signify the same things—revolutionary overthrow of existing bourgeois governments.

Poale-Zion embodied from the beginning the basic principles of Marxian communism (socialism) and the principles of Zionism.

The *Poale-Zion* movement through its *World Organization (Poale-Zion Weltverband)* made rapid strides after its organization in 1907. The *Jewish Socialist Labor Party Poale-Zion of America,* filled with revolutionary Jewish refugees from Russia, became an important factor in the movement after the abortive Russian Revolution of 1905. Many of the leading Jewish advocates of Marxism found their way to the hospitable shores of the United States and immediately joined the American branch of the party. A Memorandum, known as *"The Red Book"* (mainly the work of the *Jewish Socialist Labor Party Poale-Zion*) was presented to the *Socialist International* by the world Organization (*Poale-Zion Weltverband*). It was printed in several languages and dealt principally with "Jewish nationalist working classes" and "Jewish aspirations in all lands."

Following well established technique *American Poale-Zion* agents in the *American Federation of Labor* were able to secure the adoption of resolutions "favoring the creation of a Jewish home in Palestine" as a point in the A. F. of L.'s "peace program" (1917-1918).

In 1917 and 1918 the *American Poale-Zion* was small in number of members—three to four thousand—but amazingly strong in its international relations. It created *parallel* organizations such as the *National Workers' Alliance.* It boasts that it initiated the movement for "national radical schools" (*Alliance of the National Radical Schools*) which, as early as 1918, was "growing from day to day."

Frank F. Rosenbatt declared: "It is a party not for Palestine alone, but also for the *Golus* and its interests. For this reason, *Poal-Zionism* is the centre of the East Side, from which come forth almost all Jewish American movements, or without which no movement can prosper."

It follows, therefore, that *Poale-Zion* was an important factor in the creation of the *New York Kehillah* and the *American Jewish*

Congress. Pressure from *Poale-Zion* "forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate" in the Congress movement. "All of the radical elements in the *National Socialist Workmen's Committee*" were united by *Poale-Zion* for the Congress and for the publication of its weekly, *"The Jewish Congress"*. Both P. Rutenberg (Vice-Commandant of the Petrograd Military District under A. F. Kerensky and a Socialist revolutionary) and Dr. H. Schitlowsky joined the *American Poale-Zion* as soon as they were safely through immigration at Ellis Island.

The National Workmen's Committee

The Bolshevik Revolution had a profound effect on American Jewry. Gentiles and Jews throughout the world hailed the Bolshevik triumph as Jewish instigated, executed and accomplished. With Lenin and Trotsky (Leon Bronstein) on the Czar's throne and Alexander Kerensky's Russian Republic in the ash-heap, many American Jews believed Jewish objectives already achieved. The 1917 political division of East European Jewry in the United States was perhaps the first concrete evidence that the Jewish drive for world power and dominion was a two-pronged attack. The *National Workmen's Committee on Jewish Rights* withdrew from the Congress movement on the contention that its need had passed with the event of the Russian Revolution.

This organization was composed of four of the most radical American Jewish organizations;—*The Workmen's Circle*, the *United Hebrew Trades*, the *Jewish Socialist Federation of America*, and the *Forward Association.* It was organized early in 1915. A conference was called for April 18, 1915 for "all labor and radical organizations"—and over two hundred responded. Its first convention was held the same year in New York City, September 4, 5, and 6. A half million American Jews were represented through several hundred organizations. It is alleged by Jewish writers that it was the first time that representatives of all radical wings of Jewry convened for *one* purpose. The 1918 officers of the *National Workmen's Committee* were Frank F. Rosenblatt, treasurer; J. B. Salutsky, secretary; A. Baroff, I. Baskin, Isidor Cohen, M. Gillis, J. Halpern, Dr. J. Halpern, A. Held, B. Hoffman, E. H. Jeshurin, H. Lang, M. Lulow, M. Olgin, Jacob Panken, Max Pine, Frank F. Rosenblatt, J. B. Salutsky, L. Schaffer, J. Schlossberg, S. Valitzky, B. Vladeck, M. Winchevsky, directors. (M. Olgin is the author of *"Why Communism?"*)

One additional Jewish organization, mobilized for the support of the *Jewish Socialist Bund* in Russia, Poland and Lithuania, should be mentioned in passing. It was known as the *Central Verband of the Bund Organizations of America* and at one time maintained offices at 202 East Broadway in New York City. Its avowed purpose was financial aid to the revolutionary Jews in Russia. Branches were maintained in "all cities of the United States and Canada." During 1904 to 1907 "the branches of the Bund were the most active and influential bodies in the Jewish radical spheres in this country." During the abortive 1905 Russian revolution the *Central Verband* "obtained tens of thousands of dollars" for the Bund in Russia. Meanwhile it carried on propaganda work among the Jews in the United States against the Russian Government. After the successful revolution of 1917 the *Central Verband* was busy collecting funds "to assist the Russian Bund in its work against counter-revolutionary forces." In 1918 M. Gurwich was Secretary and Dr. C. Kopelson was Treasurer.

The activities of the *National Workmen's Committee on Jewish Rights* and the *Central Verband of the Bund Organization of America* indicate the wide-spread support of American Jewry for the Bolshevik revolution,—especially among the Eastern European Jews of Kazar descent. Trotsky, Zinoviev, Kamenev, Sverdlov, Uritzy, and Volodarsky were famous Jewish leaders of the new Soviet Government. Although these pseudonyms concealed the Jewish identity of these revolutionary leaders from the world at large, the Jewish Socialists of America knew who they were. There were many more. Isaac Steinberg, as a member of the Soviet of Peoples' Commissars, had become a Commissar of Justice, and Uritzky was striking terror into the hearts of Russian Gentiles as the chairman of the ruthless and all-powerful *Cheka*. They were rising to positions of power everywhere and western Christian cilivilzation was trembling before their advance. Rosa Luxemberg was terrorizing Germany and Kurt Eisner was driving to revolutionary power in Bavaria. Bela Kun cut a bloody path across Hungary to find ultimate reward under Stalin in the Soviet's Crimea. The American Jewish Bundists believed that the red dawn that had broken over Russia was the beginning of an era—an era that must fulfill not only the hopes of Zionism but deliver to them dominion of the world as well.

V

JEWISH REVOLUTION

On March 19, 1917, at 8 o'clock in the evening David R. Francis, U. S. Ambassador to Russia, addressed Communication No. 1110 to the United States Secretary of State. Among other things the Ambassador reported that it was "immeasurably important to the Jews that (the) revolution succeed." (House Document No. 1868, 65th Congress, 3d Session, *Papers Relating to the Foreign Relations of the United States, 1918, Russia* (In Three Volumes), Volume I, page 7.)

In Communication 1361 (June 5, 1917) the Ambassador told the Secretary that Russian refugees were returning from America and that they were "planning to inspire attack upon Root charging that as Secretary of State he refused to permit certain Russian refugees to enter United States." (Ibid., page 114.) In reply Secretary of State Robert Lansing cabled Ambassador Francis setting forth the contents of a letter written to Jacob Schiff by Mr. Root under date of October 16, 1908 explaining United States law as it pertained to political refugees entering the country. (Ibid., 114, 115.)

On July 18, 1917 Ambassador Francis notified the Secretary of State that the Socialists were "making supreme effort to put their principles into operation" and that they were being "assisted by German money in abundance." The Ambassador pointed out that the "Russian population comprises Caucasian, yellow and Semitic races as classified here and composed of seventy-four nationalities." He believed that the problem was "extremely difficult but not insoluble." He further referred to "deplorable conditions mainly attributable to returned exiles, majority from America, Trotsky being most troublesome." (Ibid., page 203).

William G. Sharp, Ambassador to France, reported to the United States Secretary of State from Paris, February 9, 1918: "Your 3118 (3154) February 7. I have just been informed by the Foreign Office that the report to which you refer is entirely correct. It was explained that the British Government having received a representative of the Bolshevik Goernment there was nothing else to do for the French Government but to adopt a similar course. It has therefore visaed the passport of Kamenev proceeding to Paris via England in the capacity of Envoy Extraordinary and Plenipotentiary at Large. I have been informed that it is also (true that?) Zalkind has been appointed in the same capacity to Switzerland. I am told that the latter is the brother-in-law of Trotsky and has been his assistant secretary.

"The Foreign Office informs me that until recently a representative of the Bolshevik government by the name of Holzman was here in Paris . . . "

During February of 1918 the Ambassador to Russia informed the United States Secretary of State that documentary evidence seen by himself and Sisson tended to prove that Lenin and Trotsky and other Bolsheviki leaders were in German pay "and that disruption of Russia is but one move in plan of Germany to sow disorganization in Entente countries." Referring to certain papers uncovered in Petrograd the Ambassador reported: "All documents, except letter signed by Yoffe (Joffe) are said to be from the files of 'Kontrerazvedka', Government secret service organized under

Kerensky. If so, unavoidable question arises why K. did not use evidence against Bolsheviki last July . . . Many clues lead to Stockholm and Copenhagen . . . " (Ibid., pages 371 and 372.)

The following excerpts are from translated documents sent to the Secretary of State: "Document No. 1. Circular 18 February 1914 . . . The management of all German banks which are transacting business abroad and by agreement with the Austro-Hungarian Government the *Osterreichische-Kreditanstalt Bank* are hereby advised that the Imperial Government has deemed it to be of extreme necessity to the management of all institutions of credit to establish with all possible dispatch agencies in Lulea, Haparanda and Vardo on the frontier of Finland, and in Bergen and Amsterdam . . . Moreover, the managements of banking institutions are urged emphatically to make provisions for very close and absolutely secret relations being established with Finnish and American Banks. In this direction the Ministry begs to recommend the *Swedish Nya Banken* in Stockholm; the banking office of Furstenberg; the commercial company Waldemar Hansen, in Copenhagen, as concerns which are maintaining relations with Russia." (Ibid., page 372.) The signature was "N3737." Ambassador Francis commented: "This is outline of basic financial structure begun February 1914, five months before war was launched and still in operation; notice reappearance in subsequent Lenin messages, towns Lulea and Vardo, likewise reference to American banks. Olof Aschberg, one of the heads of the *Nya Banken,* came to Petrograd month ago and boasted that N.B. was the Bolsheviki bank. He was overheard by one of our own group . . . Furstenberg is now at Smolny under the name of Ganetski, is one of inner group and is likely soon to be placed in charge State Bank. Aschberg now in Stockholm but returning. The material in this and other comments is independent of the documents and accurate on fact statements." (Ibid., pages 372 and 373.)

Document No. 2 was signed by "Doctor Fisher" and is headed "Circular June 9 (November 2?), 1914". It was addressed to "all military attachés in the countries adjacent to Russia, France, Italy, and Norway." It announced that "special war credits have been opened for the subsidiary war requirements" in all branches of German banks in Sweden, Norway, Switzerland and the United States. "The General Staff" says the communication, "is authorizing you to avail yourself in unlimited amounts of these credits for the destruction of the enemy's factories, plants and the most important military and civil structures. Simultaneously with the investigation (institgation) of strikes it is necessary to make provisions for the damaging of motors, of mechanisms, with the destruction of vessels, setting incendiary fires tc stocks of raw material and finished products, deprivation of large towns of their electric energy, stocks of fuel and provisions. Special agents detailed, which will be at your disposal, will deliver to you explosive and incendiary devices and a list of such persons in the country under your observation who will assume the duty of agents of destruction." Ambassador Francis pointed out that the document was dated six weeks before the rest of the world knew it was to be warred upon "and even then making exact plans for a campaign of incited strikes and incendiary fires in the industrial plants and the yet uncreated munition plants in the United States." (Ibid., page 373.)

Document No. 3 is signed "Risser" and dated "Circular November 2, 1914." It is addressed to the representative of the *Nya Banken* and the agents of the *Diskonto Gesellschaft* and of the *Deutsche Bank*.. "At the present time," the document reads, "there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zenzinov and Lunacharski. Both the mentioned persons addressed themselves to several financial men who, for their part, addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the absolute condition that the agitation and propaganda (carried on?) by the above mentioned Messrs. Z. and L. will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin." An addition to the document states that "Z. and L. got in touch with the Imperial Bank of Germany through the bankers (D?) Rubenstein, Max Warburg and Parvus." Comments Ambassador Francis: "L. is the present People's Commissar of Education. Z. is not a Bolshevik, but a right Social Revolutionist and in the discard, whereabouts unknown. Parvus and Warburg both figure in the Lenin and Trotsky documents. P. is at Copenhagen. W. chiefly works from Stockholm." (Ibid., pages 373 and 374.)

Document No. 5 is signed "Kirdorff", president of Kirdorff's *Rhenish Westphalian Industrial Syndicate,* and is addressed to the central office of *Nya Banken* in Stockholm; Svenson Baltzer, representative of *Diskonto Gesellschaft* in Stockholm, and to a Mr. Kirch, representative of the *Deutsche Bank* in Switzerland. "The *Rhenish Westphalian Industrial Coal Syndicate,*" writes Kirdorff, "charges you with the management of the account of which you have been apprised for the support of Russian emigrants desirous of conducting propaganda amongst Russian prisoners of war and the Russian Army." Comments the Ambassador: "Note that this document already figures in the (omission) several governments having been intercepted in the correspondence of Prince von Bulow. It has new and direct pertinency to the Lenin-Trosky data which follows herewith." (Ibid., pages 374 and 375.)

Document No. 6 is dated June 18, 1917 at Copenhagen, signed "Svensen" and addressed to "Mr. Ruffner, Helsingfors." The communication reads: "Please be advised that from the *Diskonto Gesellschaft* account, 315,000 marks have been transferred to Mr. Lenin's account in Kronstaat as per order of syndicate. Kindly acknowledge receipt Nilandeway (Nylandsvej), 98 Copenhagen, W. Hansen & Co." Comments Ambassador Francis: "Kronstadt, the navy base, was the nerve center from which L.'s activities radiated during the summer, both before and after he fled from Petrograd. Sailors were, and still are, his first dependence. Hansen & Co. are named in document 1."

Document No. 7 is signed "Svensen", dated September 8, 1917 at Stockholm, and addressed to "Mr. Farsen, Kronstadt (via Helsingfors)" and reads as follows: "Carried out your commission: passports and the indicated sum of 207,000 marks as per order of your Mr. Lenin have been handed to person mentioned in your letter. The selection met with approval of his excellency the ambassador. Confirm the arrival of said persons and separate receipt of your counter receipts." Ambassador Francis noted that the ambassador referred to was probably "Von Lucius, a complimentary reference."

Document No. 8 is signed "Kriek, *Deutsche Bank,*" dated at Kontrerazvedka, Geneva, June 16, 1917, addressed to Mr. Furstenberg at Stockholm. It read as follows: "Please note that at the request of Mr. (Jullias?) francs 32,000 have been paid for the publication of Maximalist socialist pamphlets. Advise by telegram addressed to Decker of the receipt of the consignment of pamphlets, number of bill of lading and date of arrival." Needless to say "*Maximalist*" means Marxian or Bolshevik. Mr. Francis pointed out to the Secretary of State that Furstenberg was known in St. Petersourg as "Ganetski" and that he was named in document No. 1. (Ibid., page 375.)

Warburg is solidly welded to Trosky in Document No. 9. The communication, signed by J. Furstenberg, is addressed to Mr. Raphael Scholnickan at Haparanda and reads as follows: "Dear Comrade: The office of the banking house M. Warburg has opened, in accordance with telegram from the *Rhenish Westphalian Syndicate,* an account for the undertaking of Comrade Trotsky. The attorney (?) purchased arms and has organized their transportation and delivery track Lulea and Vardo to the office of Essen & Son in the name Lulea receivers and a person authorized to receive the money demanded by Comrade Trotsky." Comments Ambassador Francis: "This is the first reference to Trosky. It connects him with banker Warburg and with Furstenberg. Lulea is a Swedish town near Haparanda." (Ibid., pages 375 and 376.)

Document No. 10 was signed by J. Furstenberg, dated October 2, 1917, and addressed to Mr. Antonov at Haparanda. It reads: "Comrade Trotsky's request has been carried out. From the account of the syndicate and the Ministry (probably Ministry of Foreign Affairs in Berlin, press division) 400,000 Kroner have been taken and remitted to Comrade Sonia who will call on you with this letter and will hand you the said sum of money." Comments the United States Ambassador: "Antonov is the chief military leader of the Bolsheviki. He was in command of the forces that took St. Petersburg. He is now in the field against Kaledin and Alexeev. At the date of this letter Trotsky was already at the head of Petrograd Soviet and the Bolshevik revolution was only a month away." (Ibid., page 376.)

Document No. 11 is signed "Scheidemann," dated August 25, 1917, and addressed to "Mr. Olberg." It reads as follows: "Your desire for (omission) together with the intention of the party. By agreement with the persons known to you 150,000 Kroner are transferred to be at your disposal at Furstenberg's office through *Nya Banken*. Kindly advise *Vorwarts* about everything that is being written by the newspaper about present events." Scheidemann, explained the Ambassador, was a German socialist leader. Document No. 11 "links him with Furstenberg-Ganetski, with the *Nya Banken* and with subsidizing the Russian revolution. Trotsky published a newspaper during the summer. Another newspaper spoke for Lenin. *Vorwarts* would seem to refer to the socialist organ at Berlin. Scheidemann's roles both as German peace propagandist and as strike queller in Germany are illumined by this letter." (Ibid., page 376.)

On October 8, 1918 the Charge d'Affaires in London transmitted to the United States Secretary of State a copy of a note (October 1, 1918) and a report from M. Oudendyke, Netherlands Minister, "relating to conditions in Petrograd." The note from the British Secretary of State for Foreign Affairs (Balfour) to the American Ambassador (Page) is numbered 162839/W/38 and read as follows:

"The Secretary of State for Foreign Affairs presents his compliments to his excellency the United States Ambassador and, with reference to his note No. 1261 of the 25th September, has the honour to transmit herewith, for his excellency's confidential information, a copy of the report by the Netherlands Minister, relating to conditions in Petrograd, which was received through His Majesty's Minister at Christiana.

"Mr. Balfour trusts that his excellency will agree with him in considering that it is undesirable that any of the information contained in the report should be made public until the Allied subjects and citizens now in the power of the Bolsheviks have left the country." (Ibid., page 674.)

Among other things the Netherlands Minister reported that "the Red Guards under the direction of several commissaries . . . behaved with the greatest brutality" and that the "whole Soviet government has sunk to the level of a criminal organization . . . The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration but a sober matter of fact; and the most unusual action of German and Austrian Consuls General before referred to, in joining in protest of neutral legations appears to indicate that the danger is also realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationalitiy, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers. I am also of opinion that no support whatever should be given to any other socialistic party in Russia, least of all to Social Revolutionaries, whose policy it is at the moment to overthrow the Bolsheviks, but whose aims in reality are the same, viz., to establish proletariat rule throughout the world . . . I would beg that report may be telegraphed as soon as possible in cypher in full to the British Foreign Office in view of its importance." (Ibid., pages 675, 678 and 679.)

The Consul General (Summers) at Moscow notified the Secretary of State May 2, 1918 that "Jews predominant in local Soviet government." (Ibid., page 518.) "Fifty per cent of Soviet government in each town consists of Jews of worst type, many of whom are anarchists." (Ibid., Volume II, page 240.)

VI

"WE ARE ONE PEOPLE"

"Unity of Mind and Purpose"

On June 10, 1917 American Jewry cast 335,000 ballots for delegates to the first *American Jewish Congress*. Thirty organizations were represented separately. After a number of postponements the Congress opened in Philadelphia on December 15. 1918. The war in Europe had taken a recess on November 11, 1918—and Nathan Straus declared with deep satisfaction that the Congress had at least achieved "unity of mind and purpose as we always had of heart."

Among the delegates representing the "Jewish people" were Louis Marshall, Henry Morganthau, Sr., Henry Monsky, Nathan Straus, Yehoash, Jacob H. Schiff, Oscar S. Straus, Judge Mayer Sulzberger, Abraham S. Schomer, Henrietta Szold, Dr. B. Revel, Dr. Chaim Zhitlowsky, Dr. H. Pereira Mendes, Joseph Barondess, Rev. H. Masliansky, Gotthard Deutsch, Rabbi M. S. Margolies, Abraham I. Elkus, Judge Julian W. Mack, Dr. Israel Friedlander, Isaac Hourivich, Jacob de Haas, Felix Frankfurter, David Pinsky, Baruch Zuckerman, Dr. Samuel Margoshes, Louis Lipsky and Emanuel Neuman.

The Congress—speaking only for American Jewry—demanded that the Peace Conference establish "equal, civil, political, religious, and national rights for all citizens of a territory without distinction as to race, nationality, or creed; autonomous management of their own communal institutions, whether they be religious, educational, charitable, or otherwise, by members of the various national as well as religious bodies; recognition of the historic claims of the Jewish people with regard to Palestine, and establishment of such political, administrative, and economic conditions in that country as would assure its development into a Jewish Commonwealth."

Possibly no other event in the world's history presents so many amazing paradoxical absurdities. For the first time a group of alleged citizens of a given country met in convention to boldly demand of the nations of the world a specialized status for a segment of their citizenry. For the first time in history a handful of people claiming a common ethnic origin boldly demanded assistance for the invasion of an established country, the dispossession of its people and the establishment of a "Commonwealth" for its *own* "people"! For the first time in recorded history an *imperium in imperio* was brazenly and openly demanded;—the right of an infinitesimal minority to be a law unto itself; to maintain a government within a government! And finally the impudent demand that the specialized minority be considered a "nationality" apart and separate from the nation of its birth or adoption!

Eastern European Jewry had finally conquered the Americanized Jews of the United States. Its revolutionary sons from the cellars of Minsk were in the palaces of the Czars, and its Zionist sons now sat in the high places of a new and powerful *Sanhedrin*. A *"Jewish Bill of Rights"* was presented by Louis Marshall of the *American Jewish Committee* thus committing this closed *Kahal* to the Khazar plan for world power and dominion. In addition the Congress went on record in support of the *World Zionist Organization* in its campaign for implementation of the *Balfour Declaration*.

Among other things the Congress resolved that "the *American Jewish Congress* shall, as soon as peace is declared among the warring nations, instruct its European delegation to take the necessary and effective steps in cooperation with representative Jewish bodies in other countries for the convening of a *World Jewish Congress.*"

It can be said without fear of successful contradition that the work of Moses Mendelssohn for Jewish emancipation was demolished thoroughly and completely at the first meeting of the *American Jewish Congress* December 15-18, 1918. Mendelssohn's dream of Jews as citizens of the lands of their birth or adoption died with the triumph of East European Jewry in Philadelphia; the edicts of the *Sanhedrin* of 1806 were torn to bits and thrown in the discard. Henceforth Jewry was to be distinguished by its status of dual citizenship. Its loyalty to the land of birth or naturalization was thereafter to be suspect in the minds of the critical and patriots everywhere must logically question both the alien philosophy and the international activity of World Jewry. The Gentile World was to grow conscious of two apparently opposite trends among organized Jewry everywhere; the strange, persistent orientation towards Moscow, and the chauvinistic devotion to the "Jewish Nation" symbolized by the Star of David over Palestine. On the one hand Jewish capital financed Gentile Governments while Jewish Communism sought their destruction on the other. As the "revolutionary proletariat" Jewry became conspicuous in revolutionary parties wherever Gentile Governments were marked for destruction, while Jewish capital astutely manipulated Gentile politics to its purposes through the "terrible power" of its purse. Jewish names would dominate all others when subversive lists were compiled, and the Rosenbergs, the Coplins, the Golds, and the Greenglasses would rank high on any dishonor list of treason. The Rakosis, the Paukers, the Bermans, the Bronsteins and the Kaganovichs were destined to supplant the leaders of Gentile States while Jewish organizations financed propaganda campaigns for World Government. Staggering under fantastic national debt, war reparations, defense spending and periodic economic depressions, torn by fratracide warfare, harassed by racial agitation and labor strife the Gentile world must inevitably pause to examine the two pronged attack on Western Christian civilization.

Julian W. Mack, Louis Marshall, Stephen S. Wise, Harry Cutler, B. L. Levinthal, Jacob de Haas, Joseph Barondess, Leopold Benedict (Morris Winchesvky), Bernard G. Richards and Dr. Nachman Syrkin composed the delegation elected by the Congress to the Peace Conference. They were instructed "to cooperate with representatives of the Jews of other lands."

Herzl, under self-suspected delusions of grandeur, wrote: "Our

High Priest will wear imposing ceremonial dress; our cuirassiers will have yellow trousers, white tunics. Officers, silver cuirasses . . . I need the duel, in order to have proper officers . . . I incline to an aristocratic republic."

The Copenhagen Manifesto

While the pattern for the direction and dominance of the Jewish people of the United States developed in New York City and Philadelphia, World Jewry was being rapidly mobilized. Prodded by the Congress agents from the United States, Eastern and Central European Jews seethed with sudden nationalistic excitment and activity. Their "nationalism" had nothing to do with the countries of their births or the common purposes or aspirations of their fellow-citizens. It was strictly "Jewish nationalism";—a nationalism that excluded every Gentile design and purpose. It was the nationalism of Israel in the desert; the nationalism of nomadic marauders jealously eyeing the vineyards of Canaan; a Trojan Horse suddenly alive with invaders.

As Russia, Austria-Hungary and Turkey crumbled under the impact of war the Jews moved into the broken ramparts. Jewry insinuated its philosophy and objectives into conferences of reviving nations while establishing itself as something apart and special—a *national minority*. Jewish ministries for Jewish Affairs were established in Lithuania and the Ukraine in 1918 and 1919. A preliminary conference for a *Russian Jewish Congress* met in Petrograd in the summer of 1917 and organized on a program for "national cultural autonomy in Russia and civil and national rights for the Jews in Palestine, Poland and Rumania." A *Russian Jewish National Council* was created in Petrograd in July 1918.

While "national autonomy" had been achieved by the Jews in the 1917 revolution, it was lost in the subsequent civil war. A delegation of 125 Ukranian Jews met in a *Provisional National Assembly* at Kiev, Russia in the fall of 1918. Under the direction of M. M. Ussishkin the Assembly demanded that the *Peace Conference* restore the so-called "minority rights legislation" to the Jews in the Ukraine. This demand had reference to the *Statute of National Personal Autonomy* of the *Ukrainian Central Rada* which organized the Jews as a nation with full sovereign powers. It had developed to the point where Ukrainian bank notes were printed in Yiddish as well as in Ukrainian.

A "minority rights" convention of 498 Jewish delegates met in Warsaw in December 1918. A *Provisional National Jewish Council* of 42 members were appointed and directed to safeguard "Jewish interests at the forthcoming Peace Conference."

Adolf Stand attempted to organize an *Austrian Jewish Congress* without success. Out of his efforts, however, came a *Jewish National Council* at Vienna in 1918.

Ludwig Singer established a *Jewish National Council* in Prague in 1918. A similar Council was founded in Bukovina in October. A *Jewish National Council* made its appearance in Lithuania in 1919. A *Committee for Greek Jewish Congress* had been set up early in 1917.

Eastern and Central European Jewry were therefore well organized to support the delegation from the *American Jewish Congress* before it moved in on the *Peace Conference* in Paris. Each organization had carefully followed the line laid down in the *Copenhagen Manifesto.* Although the absurdity of the illogical demands might have been cause for merriment in a more mature age, the bungling men of Versailles received them in all seriousness. "We demand full equality in your household," cried the *Copenhagen Manifesto.* "We demand a share in all your affairs; we demand your rights and privileges. We also demand that we be recognized as a guest with *special* rights and privileges denied the other members of your household!"

In more formal language World Jewry demanded equality as *citizens* in the countries where they resided and recognition of their "minority" status as the *Jewish Nation.* It further demanded that the Peace Conference obtain "international guarantees for this new-won Jewish equality in its twofold aspect."

Theodor Herzl had denied both the possibility and the desirability of the "brotherhood of man." Perhaps he was referring only to brotherhood with Gentiles because he was speaking exclusively to the Jews. "Universal brotherhood," he said, "is not even a beautiful dream. Antagonism is essential to man's greatest efforts." It is quite obvious that the *Copenhagen Manifesto* does not contemplate the "brotherhood of man." It is couched in the language of conquerors and addressed to a vanquished people.

VII

THE JEWISH NATION

The International Jew at Versailles

The dawn of 1919 found Paris flooded with Jewish delegations from all over the world. From Palestine, Russia, Canada, the United States, the Ukraine, Poland, Rumania, East Galicia, Transylvania, Bukovina, Italy, Czechoslovakia, England, Yugoslavia, Greece; from West, South, East and North;—orthodox Jews, Socialist and Communist Jews, conservative Jews and radical Jews, poor and rich Jews;—they poured into the French capitol. Whatever their status in the lands that harbored them they were for the greater part, merely Jews—"a national minority" in the city that was "to make the World safe for Democracy."

The guiding geniuses of the movement lost little time in organizing the hetrogeneous mass into a coordinated phalanx. The *Comité des Délégations Juives ausprès de la Conférence de la Paix* (*Committee of Jewish Delegations at the Peace Conference*) was organized on March 25, 1919. In addition to delegates from the various countries, representatives from the *World Zionist Organization* and the *B'Nai B'Rith* were included in the Committee's membership. Thus the *Comité des Délégations Juives* would be able to boast that it spoke for more than ten million Jews.

Two Jewish organizations merit special mention because they refused to associate themselves with the *Comité des Délégations Juives*. The *Alliance Israelite Universelle* and the *Joint Foreign Committee* (of the *British Board of Deputies* and the *Anglo Jewish Association*) refused to go along on the issue of "national rights", contending only for religious rights. While the *Joint Foreign Committee* favored "autonomous management of religious, educational, charitable and other cultural institutions" it stood by the *Alliance Israelite Universelle* in its decision to refuse participation with the *Comité des Délégations Juives*.

To deny that Woodrow Wilson, Georges Clemenceau and other influential figures at the Versailles Peace table were free of Jewish domination and guidance is to confess ignorance of history or to ignore its record. The accomplishments of World Jewry through the *Comité des Délégations Juives* are not difficult to trace and identify. The idea of a *World Super-State* had long been a dream of World Jewry and Woodrow Wilson's conceit in the conviction that the proposal was solely his own was pandered and puffed on all sides by the Jewish delegations and their controlled media of propaganda. Part and parcel of the Wilsonian plan for remaking the world in his image were the principles of "national self determination" and "homogeneity";—two vital principles of Wilson's "Fourteen Points" that were stumbling blocks to the ambitions of World Jewry. While there were no stronger advocates of the *League of Nations* and its *World Court* than organized Jewry, "self-determination" and "homogeneity" by and for any nation other than the non-existing "Jewish Nation" was unthinkable. The finesse of the Jewish delegates is clearly discernible in the finished product of Versailles. "The principles of national self-determination and homogeneity were not permitted to be carried to extremes" declares one Jewish historian. Among other objectives of the masterminds behind massed Jewry at the *Peace Conference* was the destruction of state sovereignty throughout Christendom.

Unable to accomplish this objective in one peace conference World Jewry had to content itself for the time being with the report that *"absolute state sovereignty was restricted."*

As a result of the untiring efforts of the Jewish delegations "the new and enlarged states" were compelled "to assume an obligation to embody in a treaty with the principal Allied and Associated Powers such provisions as might be deemed necessary by the said Powers to protect the inhabitants who differed from the majority of the population in race, language, or religion." They succeeded in bringing "domestic group rights" under international guarantee,—the *League of Nations.*

The Versailles Treaty

The work of World Jewry at the *Peace Conference* is no where better indicated than in the provision imposed on Poland by the *Versailles Treaty.* Poland signed the ***Polish Minorities Treaty*** June 28, 1919, thereby committing Poland to accept an agreement with the Principal Allied and Associated Powers for the protection of "national minorities" in Poland. This Treaty, pursuant to successful Jewish pressure, was guaranteed by the *League of Nations.* Among other things "minorities" were to be admitted to Polish nationality and citizenship "in the fullest sense"; guaranteed the right to use their own language; to maintain their own institutions, to receive primary instruction in their own language, and where the proportion was considerable to receive "an equitable share in the enjoyment and application of public funds."

"Racial, religious or linguistic minorities" is the official Versailles verbiage, but it meant that the *Comité des Délégations Juives* intended it to mean—*Jews.*

As a result of the Versailles Treaty Poland was prohibited from holdings elections on Saturdays. The Jewish Sabbath was established by law. "Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath. . . . Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a Saturday, nor will registration for electoral or other purposes be compelled to be performed on a Saturday . . . Education communities of Poland will, subject to the general control of the state, provide for the distribution of the proportional share of the public funds allocated to Jewish schools in accordance with Article 9."

Lloyd George, British Prime Minister, attempting to meet the harsh demands of Georges Clemenceau for France, proved himself—on paper at least—a greater statesman than either the vindictive Clemenceau or the starry-eyed Wilson. Writing at Fontainbleau over a quiet weekend in March of 1919 Lloyd George said: "When nations are exhausted by wars in which they have put forth all their strength and which leave them tired, bleeding and broken, it is not difficult to patch up a peace that may last until the generation which experienced the horrors of the war has passed away . . . It is therefore comparatively easly to patch up a peace which will last for thirty years. What is difficult, however, is to draw up a peace which will not provoke a fresh struggle when those who have had practical experience of what war means have passed away . . . You may strip Germany of her colonies, reduce her armaments to a mere police force and her navy to that of a fifth-rate power; all the same in the end if she feels that she has been unjustly treated in the peace of 1919 she will find means of exacting retribution from her conquerors. The impression, the deep impression, made upon the human heart by four years of unexampled slaughter will disappear with the hearts upon which it has been marked by the terrible sword of the great war. The maintenance of peace will then depend upon there being no causes of exasperation constantly stirring up the spirit of patriotism. of justice or of fair play . . . "

Theodor Herzl, with more expansive ideas than "yellow trousers and white tunics" for his currassiers observed that "a man who invents a terrible explosive does more for peace than a thousand apostles."

Second Meeting of the American Jewish Congress

Nathan Straus opened the second meeting of the *American Jewish Congress* in Philadelphia on May 30, 1920. "The delegation to Paris, led by Judge Mack, Mr. Louis Marshall, and Dr. Wise," he declared, "has done everything that could be done in order to protect and further Jewish interests. The Jewish name is more honored today than it was because we Jews have had the courage and self-respect to stand up together and try to solve our own problems."

The report of the delegation to the Peace Conference emphasized the necessity of securing United States Senate ratification of the *Versailles Treaty,* adding "soberly and prophetically" that the success of the concessions won in Paris depended upon the favorable action of the government of the United States. America was still virile in its independence and was not yet ready to be lured into alien booby traps. The United States Senate refused to ratify the Treaty and the American people emphatically repudiated the *League of Nations* in the Presidential election of 1920.

Pursuant to agreement Judge Mack adjourned the Congress *sine* *die* after ruling out of order motions for the election of officers and procedure for reconvening the Congress.

Within a few minutes of the *sine die* adjournament a body of delegates reconvened. Gedaliah Bublick opened the meeting, declaring: "The Congress is not dead, it is just born." Calling itself the *Provisional Organization for the American Jewish Congress* the delegates elected Louis Lipsky temporary chairman, established an Executive Committee of seventy-one (the number of members of the *Sanhedrin*) under the direction of Nathan Straus and ordered it to convene the permanent *American Jewish Congress* within one year.

"Our activities and the progress we have made," said Herzl at the *Fourth World Zionist Congress,* "can be summed up in a single sentence: we are organizing Jewry for its coming destiny." The *American Jewish Congress* was another step toward that destiny. At the *Second World Zionist Congress* Herzl had declared: "An election campaign must be begun wherever the heads of the communities are not yet with us. Men with convictions similar to ours, worthy and capable of filling these distinguished positions, must be nominated and elected in the name of the national idea. The prestige of the Jewish community, the means at its disposal, the people whom it supports, must not be used to oppose the will of our people. There I think I voice the sentiments of you all, fellow delegates, in proposing *to make the conquest of the Jewish communities one of our immediate aims.*" (Emphasis supplied.)

The creation of the *Provisional Organization for the American Jewish Congress* in 1920 was to be the beginning of the vigorous conquest of the Jewish communities of the world.

VIII

CONQUEST OF THE JEWISH COMMUNITIES

Groundwork For World Government

The success of *Comité des Délégations Juives* in putting over a major portion of organized Jewry's program on the legitimate representatives of the Peace Conference encouraged the perpetuation of the Committee. An *ad hoc* organization in the beginning it now became permanent, dropping *"auprès de la Conférence de la Paix"* from its title. Leo Motzkin became the leading figure in the post-Conference activities of the Committee. Its real purpose appears to have been political. It exerted itself in the *League of Nations* as other Jewish organizations were to do at a later day in the *United Nations.* It purported to speak for Jews everywhere. Many of its leaders were active in the *Interparliamentary Union,* the

International Congresses of Minorities and the *International Union of League of Nations Associations.* Among these individuals were Leo Motzkin, Max Laserson, Dr. Emil Margulies, Dr. Jacob Robinson, Rabbi Z. P. Chajes, Meir Dizengoff, Nathan Feinberg, Dr. Oscar Karbach and Dr. Benzion Mossinson.

In 1920 the *Comité des Délégations Juives* proposed that the *Conference for a Permanent American Jewish Congress* create a *Council of Jewish Delegations* (*Vaad Haaratzoth*) to be composed of delegates of national congresses or similar bodies. Dr. Leo Motzkin came to the United States in 1923 and on May 13 he addressed the Executive Committee of the *American Jewish Congress,* advocating the creation of a *World Conference of Jews.*

On August 3 and 4, 1926 a conference was held in London attended by Dr. Stephen S. Wise, Abraham Goldberg, Louis Lipsky, Marvin Lowenthall, Mrs. Archibald Silverman (all of the *American Jewish Congress*), Dr. Leo Motzkin, M. N. Tsatskis (for the *Comité des Délégations Juives*), Dr. Isaac Gruenbaum, Dr. Osias Thon, Dr. Jerzy Rosenblatt (members of the Polish Parliament), Dr. Leon Ringel, Chief Rabbi Isaac Rubinstein (members of the Polish Senate), Chief Rabbi Zvi Peretz Chajes (Austria) and Dr. Shemariah Levin representing Palestine. The purpose of the Conference was the discovery of ways and means for strengthening the *Comité des Délégations Juives.* Its main accomplishment was the calling of a general conference in August, 1927. Invitations were signed by Judge Julian W. Mack, Stephen S. Wise, Nahum Sokolow and Dr. Leo Motzkin on behalf of the *American Jewish Congress* and the *Comité des Délégations Juives.* The *American Jewish Committee,* the *Joint Foreign Committee of England,* the *Alliance Israelite Universelle* and the *Hilfsverein der Deutschen Juden* did not participate. but the sixty-five Jews from thirteen countries representing forty-three organizations, met at Zurich August 17 to 19, 1927. It became known to Jewry as the *Zurich Conference on the Rights of Jewish Minorities.* The American delegation included Stephen S. Wise Judge Gustave Hartman, Judge Hugo Pam and Max B. Steuer. A glaring example of the paradoxical situation in which the delegates found themselves (had there been anyone about with courage enough to have pointed it out) is indicated by the fact that of the delegates demanding "minority rights" six were members of the Polish *Sejm* (Parliament); one was a Polish Senator; one a member of the Latvian Parliament and two were members of the Judiciary of the United States. The Jews of Hungary and Turkey had renounced "minority rights", indicating their desire to be Hungarian and Turkish citizens, and had remained home—as did the Jews of Great Britain, Holland, Belgium and Italy. The *World Zionist Organization,* however, put its stamp of approval on the Conference by sending the President of its Executive, Nahum Sokolow.

Out of the Zurich Conference came the *Council on the Rights of Jewish Minorities*. Its headquarters was established at Geneva in the shadow of the *League of Nations*. Its first Executive included Nahum Sokolow, Z. P. Chajes, Simon Dubnow, Isaac Gruenbaum, Leo Motzkim, Stephen S. Wise, H. Farbstein, I. Jefroykin, Emil Margulies, Leon Reich, and Jacob Robinson.

With the adjournment of the *Seventeenth Zionist Congress* (Basle, Switzerland, 1931) Stephen S. Wise called a meeting attended by leading Jews in the movement. A provisional committee was set up consisting of Dr. Wise, Bernard S. Deutsch, Isaac Gruenbaum, Oscar Cohn, Leo Motzkin, Dr. M. Nurok and Z. Tygel. The Tenth Annual Session of the *American Jewish Congress* approved the decisions of the Geneva group and went on record for a conference in Geneva on August 14, 1932. Dr. Nahum Goldmann was requested by the *American Jewish Congress* to organize for the Geneva affair. He traveled throughout Europe on this mission mobilizing organized Jewry everywhere. On July 4, 1932 the annual convention of the *Zionist Organization of America* pledged its support to the forthcoming world conference.

First World Jewish Conference

Ninety-four delegates from seventeen countries met in Geneva August 14 to 17, 1932. The convention became known as the *First World Jewish Conference*. Leo Motzkin keynoted the organization's main purpose by pointing out that the creation of the *League of Nations* was important for the Jews. He saw a growing repudiation of the principles the Jews had successfully maneuvered into the Peace Treaties at Versailles and called for an immediate mobilization of the Jews all over the world for their support.

Dr. Goldmann gave notice that it was the purpose of the *World Jewish Conference* to wrest Jews from their respective citizenships and to ghettoize them as a nation apart. "It is to establish the permanent address of the Jewish people; amidst the fragmentation and atomization of Jewish life and of the Jewish community, it is to establish a real, legitimate, collective representation of Jewry which will be entitled to speak in the name of the sixteen million Jews to the nations and governments of the world, as well as to the Jews themselves." To which purpose Joseph Sprinzak of the *Vaad Leumi* added: "Palestine needs a strong, efficient Jewish community in the *Diaspora*, and the *Diaspora* needs a powerful Jewish center in Palestine."

Dr. Wise, Dr. Goldmann, I. Jefroykin, Dr. Nurok and B. Zuckerman were elected to the Executive Committee of the Conference.

Meanwhile the *Comité des Délégations Juives* continued its agitations before the *League of Nations*. One of the provisions successfully introduced into the treaties at the Peace Conference provided that the nationals of certain countries might by-pass their own countries and appeal directly to the *Council of the League of Nations*—a provision now vigorously urged by organized Jewry in such proposed *United Nations* treaties as the *Genocide Convention* and the *Declaration on Human Rights.* Many of the posts in the *League of Nations*—as in the *United Nations* today—were held by Jews as nationals of various countries;—an anomalous situation in view of the declaration of Jewry through its international organizations that Jews were something *apart*—a Nation, in and of themselves, in dispersion. The *Council of the League of Nations,* therefore, was hardly a dispassionate or neutral body for the consideration of the petitions presented to it by individual Jews and Jewish organizations such as the *Comité des Délégations Juives* and the *American Jewish Congress.* Nevertheless the Council took jurisdiction of petitions signed by Jews alleging that they had lost positions because they happened to be Jews. One such petition was signed by a Franz Bernheim, a resident of Upper Silesia. Because of Jewish allies in the *League of Nations* organized Jewry was able to inflate alleged cases of "discrimination" into national magnitude and launch, via the sounding board at Geneva, a flood of racial agitation and propaganda. The Bernheim case proved an excuse for an exploration of discrimination against the Jews in Germany and the *League of Nations* issued a report June 6, 1933 that Keller, the German representative, was unable to accept, declaring that he was in doubt as to whether it came within the League's jurisdiction. Whatever the merits or demerits of the League's action, it would appear that organized Jewry could not have selected a more subtle method for stirring up anti-Semitism in Germany.

The *Second Preparatory World Jewish Conference* met in Geneva September 5 through September 8, 1933. Its principal purpose appears to have been an effort to arouse the world against Germany. Its most imortant accomplishment was the organization of a "moral and economic boycott" against Hitler's Third Reich. It went on record against the Jews having economic or other dealings with Germany. It recognized the alleged persecution of German Jews as an established fact and demanded that it be recognized as "an international problem" by the *League of Nations.* It called for "an international solution for the international problems of Jewish emigration created by the policy of repression, and (for) . . . the machinery necessary for the systematic organization of a wholesale Jewish immigration into Palestine"; all of which led some observers to believe that organized world Jewry exploited and antagonized the German Government for the purpose of stimulating the Jewish invasion of Palestine.

The *Comintern* (*Communist Third International*) had been the original instigator of a boycott against Germany. Declared the *Comintern* in October, 1933: " . . . the anti-fascist workers are rallying to the support of the heroic struggle of the German workers. In France, in Spain, in Belgium, in Sweden, in Denmark and in Holland, Communist and Social-Democratic workers are boycotting the ships sailing under the swastika flag." The attitude of the Comintern leaders, however, was that the boycott of fascist Germany should also include all other nations (except, of course, the Soviet Union.) *"Nothing,"* it thundered, "but *a simultaneous struggle against one's own and against German fascism* can be of any avail . . . "—and the italics are the Comintern's.

The third and last *Preparatory World Jewish Conference* convened in Geneva on August 20, 1934. Dr. Nahum Goldmann had succeeded Leo Motzkin as President in December 1933. The problem of Germany was foremost in the minds of the delegates. Dr. Stephen S. Wise declared that "World Jewry, not Germany Jewry, is under attack!" The conference affirmed its desire to organize a *World Jewish Congress,*—"a permanent body representing Jews all over the world, whose task it will be, in the name of the whole of Jewry, to defend the common interests, and to protect the rights of Jewish communities wherever they may be threatened." It further affirmed the strictly international political role that the *World Jewish Congress* was to assume by declaring that "internal policies of the Jewish communities in the various countries or . . . questions of internal Jewish life in those countries" and "all questions of a religious character" were to be excluded from the "competence of the *World Jewish Congress* organs." The *League of Nations* was criticized for the "narrow basis" on which it was attempting to solve the problem of Jewish refugees from Germany.

On September 13, 1934 Poland's Foreign Minister Josef Beck announced to the Fifteenth Assembly of the *League of Nations* that Poland would refuse to further abide by the provisions on "minority rights" imposed on Poland by the *Versailles Treaty* until the adoption of a "general and uniform system" for all nations. "Pending the introduction of a general and uniform system for the protection of minorities," the Foreign Minister declared, "my Government is compelled to refuse, as from today, all cooperation with the international organisations in the matter of supervision of the application by Poland by the system of minority protection. I need hardly say that the decision of the Polish Government is in no sense directed against the interests of the minorities. Those interests are and will remain protected by the fundamental laws of Poland, which secure to minorities of language, race and religion free development and equality of treatment."

The Executive Committee of the *Third World Jewish Conference* concerned itself with the 4000 Jews in the Saar where a plebiscite was to be held in January, 1935 to determine whether the population favored German, French or continued *League of Nations* rule. The League appointed a *Committee of Three* who met in Rome to determine the terms and conditions of the plebiscite. Acting for the *Comité des Délégations Juives*, Dr. Goldman and Dr. Marc Vichniak are alleged to have been able to persuade the *Committee of Three* to work for an agreement providing a period of grace to permit the Saar Jews to liquidate their assets and to emigrate in an orderly manner in the event that the plebiscite favored Germany. In any event the Saar agreement met these requirements and both the French and German governments accepted the stipulations. On January 13, 1935, ninety-one percent of the Saar population voted to unite with the Third Reich. Although Germany attempted to induce the Jews to remain, the terms of the agreement were kept and the majority of Jews left the Saar before the expiration of the deadline.

The Constituent Session of the World Jewish Congress

During February, 1936 the *Comité des Délégations Juives* and the Executive Committee for the *World Jewish Congress* met in Paris and resolved to call the *World Jewish Congress* in August in Geneva, Switzerland. On June 13 and 14 more than a thousand delegates assembled in Washington, D. C., purporting to represent ninety-nine Jewish communities in thirty-two States. Fifty-two delegates and sixty-four alternates to the forthcoming Congress were elected.

Significantly enough the *First World Jewish Congress* opened its session August 8, 1936 in the *Batiment Electoral*, the building which had housed the Assembly of the *League of Nations* before it had moved to its own premises. Representatives of various governments, observers representing the Secretariats of the *League of Nations* and the *International Labor Office*, and representatives of certain governmental delegations to the *League of Nations*, attended. The Secretary General of the *Nausen International Office for Refugees* and the *High Commissioner for Refugees* were present. Two hundred and eighty delegates were accredited purporting to represent the Jews of Algeria, Argentina, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, Columbia, Czechoslovakia, Danzig, Egypt, Estonia, Finland, France, Greece, Italy, Latvia, Lithuania, Lybia, Morocco, Palestine, Peru, Poland, Portugal, Rumania, Spain, Switzerland, Tunisia, United Kingdom, the United States, and Yugoslavia.

Dr. Stephen S. Wise, as President of the *Comité des Délégations Juives* and the Executive Committee for a *World Jewish Congress* called the first session to order. In his opening "Keynote" address Dr. Wise declared that "no Jew should be excluded from the

World Jewish Congress because of political or economic views," thus announcing that the communistic-revolutionary Jews were as welcome as the Rothschilds and the Schiffs. "The *World Jewish Congress,*" elaborated the Rabbi, " must be wide and catholic enough to include all Jews who would, as Jews, have part with their fellow Jews in facing and seeking to solve the problems of their common Jewish life."

Dr. Wise's address stressed the "essential oneness" of Jewish problems and declared that "there is an underlying unity" among all Jews; that Jews "are a people"; that they are neither a church nor a creed, but a "Jewish totality, including all of us."

Said Dr. Nahum Goldmann: "The greater part of what the year 1919 created is now shattered. The march from the predatory practices of states to the great *International Court of Justice* cannot be accomplished in a few years. In order to bring it to a positive conclusion, there is need for one thing: *to outgrow the concept of the sovereign state.*" (Italics added.)

Dr. Roman Zylbersztajn of Poland said that "there must be created a network of economic organizations which will represent the various Jewish communities and coordinate the efforts to improve and strengthen the economic position of the Jewish masses."

Dr. A. Leon Kubowitzki of Belgium, in discussing "the organization of the Jewish collectivity," declared "there is still no *negotiorum gester* for the every day *Galuth* questions of our scattered people," and that "only the Jewish people can be the instrument of Jewish liberation." He called for welding the "isolated and dispersed Jewish communities" into a "conscious and organized whole." The sphere of the *World Jewish Congress,* he announced, "comprises all Jewish political, economic, and social questions," and "the all-embracing *Kehillah* should be the central cell of our organizations."

Dr. Kubowitzki called for at least four departments within the Congress,—a recommendation that appears to have been predetermined and adopted. He named these departments, Political, Social and Economic, Organization, Information and Propaganda; and Finance. The Organization, Information and Propaganda Departments will be charged, explained Dr. Kukowitzki, with establishing "a network of channels for regular, confidential and reliable information";

Dr. S. Margoshes of the United States reported that many circles (in the United States) "which formerly were not accessible to Judophobism now manifest anti-Semitic leanings."

B. A. Bagnari, representing the Jews of the United Kingdom, told the delegates that "Fascism and anti-Semitism are synonymous and that neither can be separated from the other."

Dr. M. Cotic of Rumania said that the attempt in Rumania to treat the Jews as a "national minority" on the basis of the existing minority treaties was being officially declared to be an interference in the domestic affairs of the country and a violation of her rights as a sovereign state.

Judge Julian W. Mack was elected Honorary President and Dr. Stephen S. Wise was elected Chairman of the Executive Committee. Dr. Nahum Goldmann was elected Chairman of the Administrative Committee and Louis Lipsky, Chairman of the Central Council.

Dr. Wise and Dr. Goldmann delivered the closing addresses, both characterizing the First Congress "as a turning point in Jewish life; beginning of a new era." Judge Julian W. Mack declared that he was leaving the Congress "with the confidence that we have laid a deep and sure foundation; that on that foundation we have to erect a structure that will represent all Jewry, in which all Jewry will ultimately be included."

Mobilization of World Jewry

The rapid sweep of organizational activity by the *World Jewish Congress* and its agents is a remarkable episode in the history of international conspiracy and intrigue. While German "tourist penetration" and Communist infiltration are notable feats in the field of international power politics, the technique in each instance involved secrecy. The planing of Jewish Nationalist cadres in the hearts of the countries of the world by the WJC, however, was done openly. The perfected technique utilized the Trojan horse ruse plus the psychological postulate that boldness allays suspicion. While anxious observers scanned ominous signs of war beyond their frontiers they had little time to note the frenzied organizational activities of a small segment of their citizens for independent nationalism. In the indignation aroused by the ruthless march of Hitler's *National Socialism* few might accurately analyze and compare the identical trend in a group of its own citizens,—particularly when that group allegedly based its needs for independent action on the same fears that gripped its would-be critics. When a few courageous voices were raised above the general tumult to protest, they were quickly silenced by cries of "anti-Semitism" and "Nazi."

Offices of the *World Jewish Congress* were immediately established in Paris, Geneva and New York. Paris became the main office. Dr. N. Goldmann and M. Jarblum were in charge of "Political Affairs"; B. Zuckerman headed "Organizational Affairs"; Professor George Bernhard became Director of "Economic Affairs" with Dr. E. Knopfmacher as Research Associate, and Mrs. Kate Knopfmacher was designated Executive Secretary of the Paris office. A branch office of the Political Department was ultimately established in London under the direction of Dr. M. L. Perlzweig.

Within a year *World Jewish Congress* agents had organized thirty-four affiliates in twenty-seven countries on five continents. Committees for WJC were established in Algeria; Australia; Austria; Aden; British Arabia; Cairo and Port Said, Egypt; France; Greece; Bombay, Cochin, and Calcutta, India; Latvia; Lithuania; Poland; and Rumania. The *Delegacion de Associaciones Israelitas Argentinas* for Argentina, *Brussels Council of Jewish Associations* (later the *Council of Jewish Associations of Belgium*) for Belgium, the *Consistoire Central des Israelites* for Bulgaria, the *Canadian Jewish Congress* for Canada, the *Jewish Party of C.S.R.* for Czechoslovakia, *Juudi Kultuuroalistra* for Estonia, the *Jewish Community of Helsingfors* for Finland, a *British Section* established November 26, 1936 by a conference of three hundred and fifty organizations for Great Britain, the *Unione delle Comunita Israelitiche Italiane* for Italy, *Vaad Leumi* for Palestine, the *Lisbon Jewish Community* for Portugal, the *Jewish Community of Madrid* for Spain, the *Schweizer Israelitische Gemeindebund* for Switzerland, the *American Jewish Congress* for the United States, and the *Union of Jewish Communities* for Yugoslavia, summed up the *World Jewish Congress* affiliates during its first year's activities. Before the outbreak of war the official *Dutch Federation of Synagogues* (*Permanente Commissie tot de Algemeene Zaken van het Nederlandsch-Israelietische Kerkgenootschap*) of Holland, the *Comite Central Israelita* of Mexico, and the Committees of Luxembourg and New Zealand had affiliated.

The Zionist-Trojan Horse had found sanctuary in thirty-one countries of the world. Under the pretext of "Jewish defense" the *World Jewish Congress* launched its assault. While continuing its activities within the *League of Nations* and its "use of influential individuals and their connections" the WJC stepped up its propaganda "backed by the political and economic potentialities of the Jewish masses rallying behind the Congress in all lands and continents" for the "mobilization of public opinion."

On March 15, 1937, marking Hitler's fourth year in power, the *American Jewish Congress* and the *Jewish Labor Committee* jointly organized and sponsored a mass demonstration in Madison Square Garden in New York City. More than twenty-five thousand persons attended. "Moulders of public opinion," such as General Hugh S. Johnson, Fiorello H. La Guardia, John L. Lewis, Dr. Stephen S. Wise and B. Vladeck were rounded up by the joint sponsors for "opinion moulding." Following the line already laid down by the *World Jewish Congress* the speakers emphasized "the menace which Hitler constituted to the peace of the world." Intensification of the boycott against Germany and the banning of credits to the Third Reich were prearranged proposals adopted by the meeting.

On November 7, 1938 Ernest von Rath, German diplomat, was murdered in Paris by a Jewish youth named Herschel Grynszpan. German reaction was immediate and drastic. WJC affiliates demonstrated thoughout the world involving many non-Jews in their protests. On March 31, 1939 Hitler attacked world Jewry in a Reichstag speech, charging that the Jews threatened the peace of the world.

IX

THE LEAGUE OF NATIONS

The *League of Nations* may be said to have been founded by President Woodrow Wilson, although the idea was not original with him. Senator Henry Cabot Lodge, speaking at Washington, D. C., in May of 1916 before the *League to Enforce Peace* was more emphatic in his endorsement of the plan than was Wilson. Said Lodge: "I do not believe that when Washington warned us against entangling alliances he meant for one moment that we should not join with other civilized nations of the world if a method could be found to diminish war and encourage peace."

Said President Wilson: "We are participants, whether we would or not, in the life of the world . . . every people has a right to choose the sovereignty under which they shall live . . . the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that the great and powerful nations expect and insist upon . . . the world has a right to be free from every disturbance of its peace that has its origin in aggression and disregard of the rights of peoples and nations . . . I say that the United States is willing to become a partner in any feasible association of nations formed in order to realize these objects and make them secure against violation."

The *League to Enforce Peace* was supported and ultimately supplanted by other organizations whose sponsorship more definitely reflected the current left-wing, socialist and collective viewpoint. As has already been shown, the leading organizations of Jewry throughout the world were already on record for, and actually promoting, an international federation. The *League of Free Nations Associations,* although further to the left than the *League to Enforce Peace,* worked with the latter group, and was one of the first to endorse the *League of Nations Covenant.* The *League of Free Nations Associations* became the *New York Foreign Policy*

Association after the war and oriented its activities toward the ultimate consummation of its original purposes.

That ultimate world government is one of the objectives of socialism was clearly revealed in the activities of the *Fabian Society* of England for the *League of Nations Covenant.* The *Fabians* worked closely with the *League of Nations Society* in propagandizing for an international organization. A *League of Nations Society* was also created in France.

The *League of Nations Society* was organized in London in May of 1915. It was the outgrowth of a series of meetings instigated by the *Fabians.* W. H. Dickinson, M. P., became the organization's first chairman. He had been prominently identified with the *World Alliance for International Friendship Through the Churches.* In March of 1916 Theodore Marburg, who founded the *League to Enforce Peace* in the United States June 17, 1915, addressed the *League of Nations Society* and declared "that the objects of the *League to Enforce Peace* and the *League of Nations Society* were almost the same."

By November 1916 the *League of Nations Society* boasted of 300 members.

In July of 1917 Lord Parmoor was a Vice-President of the Society. Noll Buxton, M. P., G. Lowes Dickinson, and L. S. Woolf were members of the Executive Committee.

In July of 1918 a letter of invitation to join a *League of Free Nations Association* was circulated. Among those who signed the invitation were Professor Gilbert Murray and H. G. Wells. By November of that year the *League of Free Nations Association* and the *League of Nations* Society merged into a new organization —the *League of Nations Union.* On the first General Council of the Union were Lord Robert Cecil, Professor Gilbert Murray, J. H. Thomas, J. R. Clynes, H. N. Brailsford, J. M. Kenworthy, J. C. Wedgwood, Miss Maud Royden and R. H. Tawney. (Brailsford, in 1921, wrote a Preface to Trotsky's *"The Defense of Terrorism."*)

'The Outline of History", by H. G. Wells—"written with the advice and editorial help of Mr. Ernest Barker . . . and Professor Gilbert Murray"—made its first appearance in semi-monthly parts. Its purpose is clearly evident now. In addition to its mental orientation toward atheism, socialism and internationalism, it attempts to lay the ground-work for a super-world government. Douglas Reed describes Wells as "a disbeliever and sendentary pamphleteer in whose mind inconsequent ideas scurried about from first reaction to second thought and later afterthought like riotous mob that surges forwards to destroy, reels backward at the word 'police', and then scatters and scuttles through the byways, throwing a random stone from aimless rage." Although he was ultimately to declare that he saw "the world as a jaded world devoid of re-

cuperative power", Wells envisioned the "world state" in his *Outline of History* as an inevitable historical development. "It will be based," he declared, "upon a common world religion, very much simplified and universalized and better understood. This will not be Christianity nor Islam nor Buddhism nor any such specialized form of religion . . . "

Whatever else may be said of Well's contribution to the "world-super-state" idea, his *"Outline of History"* became an important adjunct to the propaganda machine designed for the destruction of patriotism in Great Britain and the United States.

The *League of Nations Union* was supported in 1920 by donations. Major David Davies, M. P., made the largest contribution—14,737 pounds. Barons E. B. d'Erlanger and F. A. d'Erlanger, and N. M. Rothschild and sons donated 3,000 pounds each. Other contributors were the Government of the Peruvian Republic, 1,000 pounds; F. Eckstein, 500 pounds; Sir M. Samuel, 210 pounds; Sir Carl Meyer, 210 pounds; and the *Zionist Organization,* 210 pounds.

Thus, socialists, pro-communists and Zionists, together with their stooges and innocents, promoted the *League of Nations* and laid the foundation for world government. One world war could not quite accomplish the ultimate objective. It is extremely doubtful that World War II achieved it.

World War III?

"The events of August, 1914," wrote H. G. Wells, "seem to have taken President Wilson, like the rest of his fellow-countrymen, by surprise. We find him cabling an offer of his services as a mediator on August 3rd. Then, for a time, he and America watched the conflict. At first neither the American people nor their President seem to have had a very clear or profound understanding of that long-gathered catastrophe. Their tradition for a century had been to disregard the problems of the Old World, and it was not to be lightly changed . . . President Wilson and the American people were dragged into the war by this supreme folly (unrestricted submarine warfare of the Germans). And also they were dragged into a reluctant attempt to define their relations to Old World politics in some other terms than those of mere aloofness. Their thoughts and temper changed very rapidly . . . "

President Wilson declared that a durable peace must be "peace without victory." Within a few days (April 6, 1917) Congress, at his direction, declared war on Germany. The President announced that it was a *"war to end war"* and that its purpose was to *"make the world safe for democracy."* History is only now underscoring the tragic asininity of this double-talk. Peace and victory came November 11, 1918 and Wilson rushed to Paris and proceeded to lose both.

Marxism not only advocates the necessity for the destruction of religion in its quest for power but Marxists everywhere similarly work for the abolition of nationalism. "Religion" and "patriotism" are the outer ramparts of Christian civilization, and they must first be destroyed if the forces of Marxism are to conquer and dominate the world. Because patriotism and nationalism are the natural and logical result of the integrated family unit Marxism strikes also at the family. It too must be destroyed and its component parts reduced to the common collectivity. It does not stop, even here. The dignity of man, his initiative, his individuality— all must be leveled to the common denominator.

Propagandists of the Socialist and Communist persuasion subtly attack "mother", "home", "heaven", "the flag", "fatherland", and "patriotism." These cherished and respected terms, together with the sacred things they represent, are made to appear ridiculous and "reactionary";—obsolete remnants of tribalism perpetuated by sinister men who wish to plunge the world into frequent bloodbaths for the purpose of making money. To these propagandists the "elaborate inculcation" of these concepts into the minds of people constitute the process of "manufacturing" patriots. Such patriots, from the Marxian viewpoint, are "provincial", mentally "immature" and "reactionary". To organized Jewry patriotism is equivalent to nationalism; nationalism equivalent to fascism,—and fascism means "anti-Semitism." This Jewish concept, of course, applies only to Gentile patriotism and has no references to Jewish nationalism.

Some "scientific" critics of patriotism advance the theory that nationalism is a form of overdeveloped "ethnocentrism" (regarding one's own race as the chief interest and the center of culture)— a Greek combining form that tends to give the entire subject a bad odor. By diagnosing the natural phenomenon as "ethnocentrism" the propagandist is enabled to elaborate upon the "malady" without fear of contradition because he has thereby removed the subject from the realm of the simple and the knowable into the sphere of the pseudo-scientific and the conjectural. He may therefore say that ethnocentrism is characterized by unreasonable antipathy and hostility toward all those who are not members of a given nation, and that such words as "alien" and "stranger" are synonomous to "enemy" in the mind of the ethnocentrist.

Most of the critics of patriotism are in agreement that nationalism is chiefly a menace to the Socialists, Communists, the Jews and other aliens who represent a disruptive element within a given country. Although they do not so frankly state it, the meaning is clear. The principle that all beleaguered individuals and groups tend to protect themselves when under harassment or attack— preservation is the first law of nature—is forgotten and brushed aside. Both the Socialists and the Communists boldly proclaim their intention to destroy the freedom of the individual, to confiscate his property and regiment his life. Organized Jewry, either as an ally of the Marxists or as an independent nation within a nation, insists on maintaining an independent status with or without dual citizenship. The resultant resentment on the part of those who resist Communist and Jewish objectives is labeled "fascism"—which, of course, it is not. Nations have been acting very much the same in these respects ever since the beginning of recorded history.

These apostles of collectivity go much further in their incessant attacks upon the resistive powers of those they have marked for destruction. They preach that advocates of military preparednes and strong foreign policy are the "extreme nationalists" and the potential "Nazis" and "Fascists." If the mental reflexes of a nation may be thoroughly conditioned in accord with this "line" —it will fail to resist when attacked and perish without lifting a finger in its own defense. If a nation's leaders can be made to believe that fear of Communism is *"collective paranoia"*, and preparedness against the Soviet Union is *"military megalomania"*—then the destruction of Western Christian Civilization may be achieved without too much physical exertion on the part of its enemies.

These defamers of patriotism apparently find nothing wrong with the individuals and groups—the Socialists and Communists—who have publicly proclaimed their intention to destroy all nations —except the Soviet Union. To threaten the lives, property and freedoms of men everywhere appears to be a high virtue when practiced by Communists; to insist on remaining a nation within the nations of the world; to invade and steal a country;—these things appear to be idealistic when advocated and accomplished by organized Jewry and Zionists.

President Wilson's "self-determination" and "political independence" for all nations are planks in the Wilsonian platform for world government that have been somewhat embarrassing to the propagandists of internationalism. To attack these fundamental principles of the Wilson formula is to endanger the prestige that Wilson represents in the drive for world power. If nations may reserve the right of self-determination and political independence —and these rights are protected by the concerted power of nations —it is quite obvious that world domination by any single group is impossible. So, with or without Wilson, "self determination" and "political independence" must be treated as sinister symptoms of "ethnocentrism" and thrown in the ash-can with "mother", "home", "heaven", "flag" and "country." When Wilson spoke of the "rights of small nations" he believed in the principle. That he either had his tongue in his cheek, indulging in psychological warfare, or was exhibiting latent "fascist" tendencies is untenable. But, as all of these principles constitute formidable obstacles along the Marxist advance to world power the proponents of internationalism are determined to obliterate them from the minds of men.

Irrendentism may be said to be another road-block to the ideological conquest of the world. It is a word that is little used. It refers to the principles, policy, or practice of a party, or of persons, who seek to reincorporate within their national boundary territory of which their nation has been deprived. It is, according to the "brain-washers", another form of extreme nationalism—unless applied to Zionism (although the definition does not cover the facts as they apply to Palestine). Like all other forms of nationalism, Irrendentism is conveniently considered a world peace-disturbing nuisance (except in certain obvious cases,—the Soviet Union and Zionism) and it therefore is listed by the internationalists with the other "obnoxious" characteristics of nationalism.

Homogeneity—same character, like nature or kind— is another symptom of paranoia of the nationalistic mind according to the Marxist proponent of "one worldism". The demand for homogeneity on the part of the people of a given country is always depicted as a persecution of minorities because of race, language or religion. The internationalist never recognizes the factors of allegiance, political assimilation or national solidarity,—except as they are manifestations of his own philosophy. The antagonistic, hostile activities of foreign-born anarchists, Socialists, Communists and Zionists, all working against the interest of the country of their adoption or refuge are not considered unusual, ungrateful or worthy of comment by Marxian propagandists. In countries such as the United States and Great Britain, where the discordant and unassimilable elements of the world have found freedom and hospitality, the cry against homogeneity has been greatest. It is not enough, of course, that these refugees find haven and freedom. They must of necessity continue to create the frictions that caused their expulsion from their native lands. It is not enough for them to become Englishmen and Americans with the freedom to exercise their particular religious beliefs; it is not enough to enjoy the rights of citizenship; they must destroy the homogeneous instincts of the majority so that their own minority homogeneity may pass unnoticed.

The United States has, in truth, been the melting pot of the world. It has successfully assimilated most of the nations of Europe. The *homogeneity* that emerged was not so much of language, race, religion and culture as it was of a new and unique concept of freedom. The United States generously opened its arms to the oppressed of the world and most of those who came gratefully merged into the American pattern. Only the hordes of Khazar Jews, with their twin philosophies of Marxism and Zionism, have refused to assimilate. On the one hand they have insisted on being a separate people; a fragmatized nation in dispersion, and on the other hand they have sought to refashion the religion, the traditions and the customs of the land of their exile. Their members predominate among the revolutionary and subversive forces at work within the country and their names are always listed where treason and traitors are exposed. They seek, through every medium of propaganda, the universal acceptance of heterogeneity so that their failure to assimilate may pass unnoticed in the resultant dissonance.

The *Comité des Délégations Juives auprès de la Conférence de Paix* sought to insure heterogeneity *within* nations through "minority" treaties between the new States carved out of Europe at the "Peace table" and the Allied Powers, and enforced by the international machinery of the *League of Nations*. The first of these "minority treaties" was imposed upon Poland. Czechoslovakia was next (September 10, 1919), with Jugoslavia (September 10, 1919), Rumania (December 9, 1919), and Greece (August 10, 1920) following. The *Treaty of St. Germain* with Austria (September 10, 1919), the *Treaty of Neuilly* with Bulgaria (November 27, 1919), and *Treaty of Lausanne* with Turkey (July 24, 1923) contain clauses modeled upon the Polish treaty for the establishment of the principles of heterogeneity. Albania and the Baltic States were ultimately forced into line. Fifteen States in all were compelled to protect the indigestible elements within their frontiers, thus crippling their national development and insuring violent eruptions beyond the power of any international organization to control.

Under the provisions of these treaties the "minorities" were placed under the protection of the *League of Nations* as subjects of "international concern." The *Permanent Court of International Justice* was given jurisdiction of disputes arising out of alleged infractions of the minority provisions.

When President Wilson arrived in Paris in January of 1919 he declared that the League is "the central object of our meeting" and, in spite of the attitudes of Lloyd George and Clemenceau he insisted that the Peace Conference take up the *League of Nations* proposal before considering political and territorial matters. Wilson headed a commission of nineteen which was able to present a tentative draft of the Covenant to the Conference on February 14. President Wilson called it "a guarantee of peace." On April 28, 1919 the document, with some revisions, was adopted unanimously by the Conference. The *League of Nations* was given official status on January 10, 1920.

One of the functions of the *League of Nations* (later to become an integral part of *United Nations'* philosophy for the emergence of a super-world government) was the promotion of "international cooperation" in the fields of world health, labor, transportation, communications, finances, etc. Although the Covenant did not provide for or authorize their creation, the Council established commissions to deal with these objectives. The *Economic and Financial Organization, Organization for Communications and Transit, International Office of Public Health* (established at Paris) and the *International Committee on Intellectual Cooperation* were among the important permanent bodies created. The *International Committee on Intellectual Cooperation* coordinated the work of such sub-groups as the *International Research Council,* the *Institute of International Law,* the *International Academic Union,* etc. An *International Institute of Intellectual Cooperation* was established in Paris in 1924. The *International Cinematographic Institute,* together with innumerable committees of one kind or another, ultimately became known as the *Intellectual Cooperation Organization.* Among others, the *Advisory Commission on the Traffic in Opium and other Dangerous Drugs* and the *International Convention for the Suppression of the Traffic in Women and Children* may be mentioned as salutary efforts on the part of the League to deal with international evils.

The *International Labor Organization* was the result of Article 23 of the *Covenant of the League.* Its primary purpose was the promotion of uniform labor legislation throughout the world. Its efforts, as might have been expected, were futile. The United States became a member by Presidential proclamation August 20, 1934. Isador Lubin was the first United States Government representative. The *International Labor Organization* was destined to survive the League fiasco and become an affiliate of the *United Nations.*

Although the *Bank for International Settlements* was not strictly a *League of Nations* organization its role in the over-all development of internationalism is important. It was created in 1930 to act as trustee and agent for the creditor governments in the collection and allocation of indemnity payments. Its stock of one hundred million dollars was underwritten by banks in Great Britain, France, Italy, Germany, Japan, Belgium and the United States. The United States Federal Reserve Banks were not permitted to participate.

By the end of 1938 the failure of the *League of Nations* was almost complete. Of the sixty-two nations that had once constituted its membership only forty-nine remained. With the close of 1940 it had ceased to exist. It had gone the way of its predecessors, the *Holy Alliance,* the *Concert of Europe* and the *Permanent Court of Arbitration.* It failed because humanity had not been reduced to its common denominator and because its machinery had not been designed for physical persuasion. "Mother", "home", "the flag", "heaven" and "country" were yet too deeply rooted in the minds and hearts of the people. Another and, perhaps yet another, world catastrophe would be necessary before such "reactionary" concepts would be blasted from the breasts of human beings.

X

AGITATION FOR WORLD WAR II

Meanwhile organized Jewry's campaign within the nations of the world and its continuous use of the rostrum in the Palace of the *League of Nations* at Geneva brought the world closer to new disaster. The internal affairs of German Upper Silesia were under attack in 1936 and 1937 and the conflict was sharpened considerably by Poland's declaration that she would no longer be bound by the "minority treaty."

The question of ten thousand Jews in the Free City of Danzig was the basis for considerable agitation before the *League of Nations*. The special status for the small Jewish population was a continuous sore spot. The imposition of special privileges led to natural resentment on the part of the people of Danzig, which was immediately attended by vigorous condemnation on the part of world Jewry. Resentment gave way to frustration and excesses. The Government attempted to throw off the chains of the treaty.

Although the activities of the representatives of world Jewry before the *League of Nations* accomplished little or nothing for the Jews of Danzig the resultant publicity was grist in the mill for organized Jewry's campaign against Germany throughout the nations of the world.

Meanwhile most of the Jews in the free city of Danzig had departed.

The annexation of Austria on March 11, 1938 was the signal for an appeal by the *World Jewish Congress* to the *League of Nations* for protection of that country's one hundred and ninety two thousand Jews. Similar appeals were made from time to time both in behalf of the Jews of Austria and of Czechoslovakia. Hitler's concern for his blood-brothers in the Sudetenland—similarly duplicated by organized Jewry's concern for its own blood-brethern—was a coincidence that appeared to pass unnoticed.

Poland—which contained the greatest Jewish population—finally became the principal issue. The *World Jewish Congress* initiated a series of public demonstrations designed to arouse indignation throughout the world. A conference on the Polish

Jewish question was organized by the *American Jewish Congress* in New York City January 31, 1937. Two thousand three hundred and ninety-six delegates representing eight hundred and thirty-five Jewish organizations attended. A similar conference was held in London on April 6, 1937 under the auspices of the British Section of the *World Jewish Congress.* Its one hundred delegates purported to speak for the religious, fraternal, Zionist and labor organization of British Jewry. The *Canadian Jewish Congress* staged a series of protest demonstrations during the same month. On June 1, 1937 the *Fédération des Sociétés Juives de France* convoked a protest meeting in Paris. An "emergency conference" was called in New York City on June 10, 1937 attended by two thousand four hundred and sixty-two delegates from eight hundred and seventy organizations. A delegation of two hundred headed by Dr. Stephen S. Wise was dispatched to Washington with a memorandum addressed to the State Department. Why two hundred delegates were necessary is better guessed than explained. The memorandum recited the oppression of the Jews in Poland. Its presentation by Dr. Wise to Secretary of State Cordell Hull on July 12, 1937 was dramatized by a public declaration protesting the treatment of the Jews in Poland signed by one hundred and fourteen non-Jews in the fields of "religion, science, literature, and education."

The *World Jewish Congress* stepped up its clamor during succeeding months. The Socialists, the Communists and left-wing groups added their voices. At the initiative of the Congress, meetings and demonstrations swept across the world. Declarations, manifestos, and petitions cluttered the streets and the desks of public officials. In Belgium seventy university professors, writers and social leaders, addressed statements of solidarity and protest to the *Conseil des Associations Juives.*. A protest, signed by twenty-five French authors and college professors, supplemented a similar protested by the *League of the Rights of Man.* Resolutions, statements, protests and declarations multiplied through the wizardry of the *World Jewish Congress:*—a resolution from the *Polish League of Peace and Freedom* in Warsaw; a statement from the *International League for Academic Freedom*; a protest from the *Institute of International Education;* a declaration from the *American Student Union;* a resolution from the *American Federation of Teachers,* and others too numerous to mention.

In answer, Poland, in 1938, adopted a law providing that persons who had been abroad for a period of five continuous years would be deprived of their Polish citizenship and forbidden to return to Poland. Jews, among others, who had been absent from Poland more than five years were interned in a camp at Zbaszyn when they attempted to renter the country. The *World Jewish Congress* immediately intervened with the Polish Ambassadors in Paris and

Washington. Dr. M. L. Perlzweig was dispatched to Warsaw to take the matter up with the Polish government. World War II intervened and German troops invaded Poland before Dr. Perlzweig was able to get down to cases with the officials of the government.

The *World Jewish Congress* used the efforts of the Rumanian government to throw off the shackles of Versailles to the best advantage along with its other activities. The Congress actually boasts of its successful efforts in "the early overthrow" of one of the Rumanian governments by stating that "it is no mere conjecture" that the "efforts of the *World Jewish Congress* were *responsible*." As Rumania struggled with the handcuffs of the "minority" clauses of the treaty, organized Jewry capitalized on the "persecution of the Jews" within the country.

In January of 1938 the Prime Minister of Rumania declared that four waves of immigration had brought between 250,000 to 500,000 Jews into the country and the Minister of Foreign Affairs stated that Rumanian Jews were not entitled to a special status over other citizens. A Royal Decree of January 22, 1938 ordered the revision of the citizenship status of all Jews in Rumania.

The *World Jewish Congress* invoked the provisions of the "minority" treaty clauses before the *League of Nations* and dispatched strong protests to the French and British Foreign Ministers. Dr. Perlzweig in London, Marc Jarblum in Paris, and Dr. Kubowitzki in Brussels descended on the Foreign Offices of the respective governments. Dr. Wise was in constant communication with the White House in Washington. The Rumanian government was compelled to resign on February 10, 1938.

In May of 1938 the Hungarian government proposed to limit the number of Jewish employees in all branches of economy to twenty percent of the population. The WJC intervened. In Iraq, Uruguay and in all parts of the world where Jews resided the *World Jewish Congress* proceeded to tell their respective governments that their Jewish citizens were a peculiar people with very special and exceptional rights. There was no cessation in the outcry; no relaxation of the drums of war.

In the beginning organized Jewry had declared war on the central governments of Europe and had sought to impose its will on their people through treaty provisions and the machinery of the *League of Nations*. In the end they made *their* war a world war and involved most of the civilized nations in the conflagration. In the end few would remember what it was all about, how it started and why. No one would be certain who led the demonstrations, signed the declarations, made the protests and passed the resolutions. Men would march and men would die; battles would be fought that would take the names of nations and oceans; there would be sacrifice, tears, blood and sweat. But, when it was over the people of the world would not really remember very much about it. Some might recall that it had been frightful in the sacrifice of Christian blood and staggering in the waste of Gentile wealth. Some might slowly learn that there had been no real victory and that the promised peace was to be as chimerical as had been the "war to end war" and the struggle to "make the world safe for democracy."

XI

ANTI-GENTILISM

Karl Marx's attack upon religion as "the opium of the people" was not so much an attack upon *all* religions as it was a war against Christianity. Like most intellectual revolutionary Jews, Marx was no more an adherent of Judaism than he was of Christianity. Ethnically, however, he was a Jew. In substance Marx reminded the Jews that they must not demand *equality* with Christians; they must seek the *total destruction of Christianity.* Marx believed that the Jew has within himself the privilege of being a Jew. It was his contention that the Jew, *as a Jew,* has rights that the Christian does not have. "Why does the Jew demand rights that he does not have and that Christians enjoy?" he asked. He reasoned that the Jew, in demanding emancipation from the Christian State, demands that the Christian State abandon its religious prejudice. And he, the Jew, does he abandon his own religious prejudices? Has he then the right to demand of another that he relinquish his religion? Marx concludes that as long as the State remains Chrisstion; as long as Jew remains Jew, both are equally incapable, the one to give emancipation, and the other to receive it.

Thundering in the columns of *"Deutsch-Franzosishe Jahrbucher",* Marx demanded: "Upon what title do you Jews ground your claim for emancipation? On your religion? It is the mortal foe of the State (Christian) religion."

The Marxian philosophy does not tolerate compromise.

What then is the Marxian solution?

Concluding that as long as States are Christian and the religion of the Jews is the mortal foe of the state religion, Marx proceeds to lay down the formula for the destruction of Christianity;—the establishment of atheism. "The most rigid form of opposition between the Jew and the Christian," he avers, "is the religious opposition. How does one get rid of an opposition? By making it impossible. And how make impossible a religious opposition? By suppressing religion."

Marx was willing to concede that the Jew had been emancipated in *his* day, *but in a Jewish manner.* He believed that the Jew had been emancipated in precise measure as the Christians had become Jews. He knew that the Jew, "who was merely tolerated in Vienna," determined by his sole financial power the future of all Europe; that the Jew, who might be without rights in the smallest of the German states, decided the future of Europe. He believed that the Jew had made himself the master of the financial market through the medium of gold which had become a world power, and through the "practical Jewish spirit" which had become the spirit in practice of the Christian people. But, to Marx, this type of emancipation was not enough. *Real* emancipation, in the Marxist sense, could only be achieved by the *total destruction of Christianity.*

A tidal wave of atheism rolled across Europe in the wake of Marxism, inundating the low places in Christendom;—surged across the seas to America; rising higher and higher to wash against the walls of colleges and universities,—even to the pulpits of churches that had withstood fire and sword. As the muddy waters churned and seethed the flags of proud States went down to be lost in the flotsam and filth of the flood. Where the waters receded there appeared great scars of erosion on the face of the earth;—scars that reflected the dwindling dignity of man and his vanishing freedoms.

The apostles of Marx had succeeded better than they knew.

Religious faith and value appeared to be crumbling under the lashing waves of the flood. Eternal truths fled before the raucous shouts and taunts of sensual multitudes, and a long, black night descended over the earth.

Out of the chaos of the Nineteenth Century arose the powers of Communism and Zionism. Each made its appearance in Russia at almost the same moment;—springing full-grown ideologically from the minds of the same ethnic group. One movement announced that it sought world power and intended to take it through revolutionary action. The other group announced its purpose to acquire territory that did not belong to it and demanded exceptional powers and privileges everywhere else in the world. In 1918 both groups attained world significance: Zionism in the *Balfour Declaration,* and Communism in the Russian November revolution. When the confusion of World War I had passed away only Communism and Zionism could claim victories; the Soviet Union in Russia for the Communists, and the beachhead in Palestine for the Zionists,—and both movements appeared to be under the same management. Through the years both powers supported, promoted and protected each other. Both emphasized "anti-Semitism" in their propaganda programs, extending it, where advantageous, to include other "minority groups" in the area of their advance. Nationalism everywhere was the perpetual target of the day, yet both movements preached a chauvinistic nationalism never before known. Both planted agents in the governments of the world and manipulated compliant officials to their will. Where expedient they waved the flag and declared that "Communism is Twentieth Century Americanism" and that allegiance to Israel is "American patriotism". Both advocated "oneworldism" and the surrender of the sovereignties of nations to the super-government they intend to create and are determined to control. Both are anti-Christian; both are anti-Republic. Each extol the virtues of democracy while practicing totalitarianism. Both denounce "racism" and "nordic superiority" while professing to be the elite of the world and the Chosen People. Adherents of each group considers themselves strangers sojourning in the land of their birth or residence, surrounded by hostile people. They are convinced that they must bend these foes to their will, utterly exterminate them, or be destroyed themselves.

"Anti-Semitism" is largely a myth. It is a "brain-washing" word in the same category with the term "red-baiters" of the thirties. A slight bit of research and a little analysis reveals that it is a machiavellian devise for ideological warfare,—and that it is used solely for that purpose. The average curious investigator will find few individuals—if in fact he can find one—who has antipathy for hatred's sake of the Semites of the world. The modern use—and *intended implication*—becomes clear when it is known that the word "Semite" was *originally* employed by J. G. Eichborn at the close of the Eighteenth Century to designate the "sons of Shem" which included the Babylonians, Assyrians, Aramaeans, Phoenicians and various other peoples of Southeastern Asia. Today the term is much more properly applied to Arabs than to Jews. Paradoxically the most anti-Semitic person in the world is the non-Semitic Khazar Jew because this Jew covets the Semitic Arab's land and possessions. In fact, the greatest anti-Semitic act of the ages was the driving out by the new State of Israel of nearly a million Arab people who are even today hungry and homeless in the desert,—an act of bloody rapine performed by non-Semitic Khazars.

Anti-Semitism, then, is an important propaganda term, designedly provocative both in attack and defense. Its most modern and effective use originated in Russia after the successful Bolshevik revolution. The laws enacted against "anti-Semitism" by the Soviets sought to silence criticism of the Jewish leadership of the Bolshevist government, and the term was used solely in its ethnic meaning. Since then Communists and organized Jewry have employed the term everywhere, seeking, *not* the protection of the Jewish people, but protection against criticism of organized Jewry's political activities and objectives. The opprobrium is as ruthlessly thrown—and with equal venom — at Jew as well as Gentile,—whenever a Jew presumes to criticize the policies of self-appointed "officials" of Jewish organizations who boldly claim the right to speak for him. Anti-Semitism is, literally speaking, non-existent except in the attitude of Khazar Jews toward the Arabs.

Herzl declared that the Jews are what the Ghetto made them. He either believed that the Ghetto was forced on the Jews or neglected to say that the Ghetto was strictly a Jewish institution. The fact is that Jewish leadership fought for, established, and resisted the abolition of, the Ghetto. Without elaboration or explanation Herzl accepted anti-Semitism in its literal sense, although apparently recognizing the obvious fact that there were Jews who might not exactly be considered "excellent men." Despairing of solving "the Jewish question" in a sensible and rational manner he strengthened his Zionist scheme by concluding that "the nations in whose midst Jews live, are all either covertly or openly anti-Semitic."

The proposition that some people are possessed of an ingrained, unreasonable dislike or hatred of other people, or of a particular people, philosophy, or religion or what-not, is a comparatively recent weapon in ideological warfare. "Attitudes" do not just happen; they are the result of some causation,—the effect —and not the origin—of a chain of experiences. The child with the burned finger does not suddenly develop an "attitude" against fire,—he has experienced its effect. To assert that there has never been universal dislike and distrust of the Jews would be denying or ignoring the records of history. It is a fact that historians do not magnify or underscore, but a phenomenon that organized Jewry perpetuates and emphasizes. According to Jewish propaganda no other people have been so universally despised, excoriated and persecuted. To ask the Jewish propagandist for the causes of this universal hatred, this excoriation, this cruel treatment, is to be branded, without further hearing, an incurable "Nazi", a "Fascist" and an "anti-Semite." The tacit assumption—which must be the "attitude" of all concerned if they are to escape vicious condemnation— is that the Jews are the most innocent, the purest, the most lovable and the most virtuous of all mankind; that their oppressors—Christians for the greater part—are the most brutal, the most evil, the most heartless and the most degenerated of all the people on the earth.

To accept this assumption as true is to be hopelessly stupid. No people are wholly bad or wholly good. Both the good and the bad reputations of a given people are traceable, in large measure, to the good-will, the ambitions, the intrigues and the characteristics of their leaders. Thus a Napoleon may earn a bad reputation for the French; a George III a bad name for the English; and a Hitler a Mussolini and a Stalin an evil character for the respective peoples of the countries they rule. But in between, before, and after, there are other leaders who exemplify the virtues of the people they represent, so that they are known as generous, forgiving, humane and compassionate where on other occasions they had appeared grasping, vengeful, inhuman and ruthless. But, thunders organized Zionism, wherever the Jew sojourned, there he was hated, robbed and persecuted. Nation after nation opened their arms to wandering Jews time and time again only to officially expel them when they had an opportunity to get acquainted with them. According to organized Jewry's account there were no exceptions recorded on history's pages;—no instance where "they lived happily ever after." Only periods of sinister calms while the Christian persecutors recovered their breath and energies for new and more frightful atrocities against them.

What must an honest and impartial student of such a story reasonably conclude? That the Christians are, and always have been, a brutalized and unregenerated lot? That the Jew has always been an innocent victim, without evil, without provocation and without fault? Only an idiot or a partisan might so conclude. Reason dictates that no man or group of men may claim perfection. To assert that everyone is out of step but Jim is to be either completely blind to Jim's shortcomings or a bigoted liar. Reason therefore dictates that the Jewish assertion of universal hatred of the Jews was either deserved or that the assertion is untrue.

People have always reacted in much the same way as they do today. There isn't much evidence at hand to prove that they are much better or much worse in our time than they have been through the ages. Kindness, decency, and courtesy have always been contageous and good-will always created good-will. If there has been universal dislike and distrust of the Jews then it is necessary to look for the cause. It is unreasonable to believe that the Jews themselves, *merely because they are Jews,* were the cause.

The answer must be found in the character of Jewish leadership.

The cry of "religious persecution" began to sound hollow a long time ago. It was used in the beginning as the term "racism" is employed today, and for the same purpose. It was designed to amalgamate Jewish interest with dissonant Christian sects for the advancement of Jewish ambitions. Wherever it has been possible it has been organized Jewry that has engaged in "religious persecution." While there have been, are, and undoubtedly will continue to be, doctrinal disagreements within the Christian churches none of these disputes attack the basis of Christianity itself. One need only turn to the *"Jewish Year Books"* and scan the list of *"Christological manifestations"* under attack by organized Jewry to get a picture of religious persecution in the United States. (See

Zion's Fifth Column). Both the Catholic and Protestant respects the followers of Judaism. Only organized Jewry appears to hate Christianity. Its long record of strenuous effort to eradicate every vestige of Christian expression from eveyday life in America is easily discovered.

Herzl was quick to point out that "modern anti-Semitism is not to be confounded with the religious persecution of the Jews of former times." He did not believe that the question was social. To the founder of Zionism "anti-Semitism" was a "national" question, because the Jews "are a people—*one people*."

Jewish writers and Gentile apologists have offered self-serving "reasons" for anti-Semitism. Jewish writers, without attempting to refute the charges, appear to be the first to explain Jewish persecution on the ground that Jews were "falsely alleged" to constitute a "race" bent upon exploiting the Gentile populations among whom they lived. A second theory of more recent invention is the "scapegoat" theme. In the same manner that Marxists reason fascism to be the product of expiring capitalism, some Jewish writers profess to explain anti-Semitism as a product of "decaying social systems." In some instances the reasoning is identical. The "decaying social order" through its "bankrupt leadership" incites the mobs to pogroms against the Jews to deflect the wrath of the impoverished away from the "landiords"; calls for Jewish persecution so that "exploited workers" may direct their violence against the "innocent Israelites" instead of the "voracious employers and officials." It should be apparent that this explanation is without rhyme or reason. It is pure invention without historical documentation; a gross insult to Christendom thinly veiled in psychological speculation.

What, then, is the basis for alleged anti-Semitism?

The answer is that anti-Semitism is non-existent. It is a term of Communist and Zionist invention to shield anti-Gentilism. "The Jews are a distinct nationality" declared Justice Louis D. Brandeis of the Supreme Court of the United States. Said Theodor Herzl: "I will give you my definition of a nation; and you can add the adjective 'Jewish.' A Nation is, in my mind, an historical group of men of recognizable cohesion held together by a common enemy. Then, if you add to that the word 'Jewish' you have what I understand to be the Jewish Nation."

"Anti-Semitism", therefore, may be said to be paint on Zion's Trojan Horse.

The "common enemy" of the Jewish Nation, on Herzl's authority, is Christianity. The leaders of Jewry through the ages looked upon Chirstians everywhere through the eyes of Simon ben Yohai and their ingrained attitude was perpetually anti-Gentile and anti-Christian. Such an attitude drilled into the hearts and the minds of succeeding generations of Jews must necessarily be reflected in their daily contacts and dealings with the despised enemy;—must necessarily chafe and inflame the concealed resentment smoldering in the breasts of every one of them. To be the *elite,* the *Chosen people,*—the *People of the Covenant,* and yet to be compelled to seek haven and refuge in the lands of the "mortal foe" must be humiliating and frustrating beyond endurance. To outwit, to trick, to maneuver and manipulate the enemy becomes an outlet for suppressed hatred. When their guiles are discovered and the wrath of the deceived fall upon their heads they cry out that they are the victims of "religious persecution" and "anti-Semitism."

Among the many illustrations of this characteristic of Jewish leadership may be mentioned the *Jewish Socialist Bund* uprising in Odessa, Russia in 1905. The reign of terror was insolent, anti-National, violent and bloody. Rich Jewish merchants financed the purchase of arms which were distributed among several thousands of the younger men. Mobs of these armed Jews paraded the streets carrying the red flag. Believing they had succeeded in the revolt they proclaimed the *South Russian Republic.* The *Municipal Council of Odessa* formed itself into a *Committee of Public Safety* and issued a series of decrees in the presence of delegations from the Bund. Desiring to cripple the armed power, the Jews demanded the withdrawal of the regular military forces, the disarming of the police and the establishment of a citizenship-militia. When the counter-revolution came and the Bundists were hunted down and arrested the cry of "anti-Semitism" led many in other lands to believe that Czarist Russia had again embarked upon a cruel pogrom against the Jews.

There may have been and there probably were instances of unfounded abuse of the Jews. To believe otherwise is to be as bigoted as organized Jewry. History records many injustices to many people, the least of which, incidentally, were the Jews. But, unless Christianity is willing to assume the role organized Jewry has written for it—that of a brutal, inhuman, unreasoning mass of sadistic tyrants and despots—the alleged universal distrust and dislike of the Jews must have been merited. And—in case this may be quoted out of context—let it be remembered that it is organized Jewry who poses the universal Jewish persecution postulate.

The crux of the subject of "anti-Semitism" is to be found in the Nazi-like concept of race-purity and race-superiority; in the obsession that the Jew, regardless of his country, his station in life, the shade of his belief or lack of belief, his political orientation, or any other consideration, is a member of a distinc and *special* nationality. "To deny Jewish nationality," asserts one Jewish authority, "you must deny the existence of the Jew." Leon Simon declared that "Judaism has no message of salvation for the individual soul, as Chirstianity has; all its ideas are bound up with the existence of the Jewish nation." And Moses Hess, "the Communist Rabbi," wrote that "every Jew is, whether he wishes it or not, solidly united with the entire nation."

Is this not the basic center of Hitler's dream of the *Third Reich;*—the ingathering of the "blood-brothers"—the protection and liberation of German "minorities"? Did Hitler demand or claim more for the German people than Simon, Herzl, Hess and Brandeis demanded and claimed for the Jews? The answer to this may be that Hitler was modest by comparison.

The result of such philosophy—and the subject might be extended *ad infinitum*—is the creation of a monolithic concept of race-superiority that defiies every effort of good-will for the establishment of the brotherhood of man.

XII

CHANCE OR DESIGN?

As we look back over the history of the last hundred years a number of events stand out in bold relief against the tumult and the shouting. Important among these events are the rise of Marxism, the rise of political Zionism, the frenzied mobilization of world Jewry, the *Balfour Declaration,* the triumph of Communism in Russia, World War I, the *League of Nations,* the Great Depression, World War II, the *United Nations* and the invasion and the conquest of Palestine. There were many other events, of course, but none with such sweeping continuity and importance; none of such magnitude in world shaking consequence.

Were these events the disconnected results of the muddled minds that purported to direct the destiny of nations? Were they merely the accidental sum totals of mistaken calculations? Were they the chance results of a careless throw of dice from the trembling hands of an insane Destiny?

Are they connected in such a manner as to indicate the result of clever planning? Does each event follow in natural sequence and in logical order?

We believe that each event is a logical step in a predetermined schedule; each incident a link in a chain carefully designed and forged; each catastrophe a check-mark on a time-table to world conquest. We venture the opinion that there remains but two further important events for the successful culmination of a well-laid plan,—World War III and World Government.

It should be made clear in this analysis that world Jewry, although it may be the means, is as much a victim in this scheme of things as are the Gentiles. And although world Jewry may be the means, compliant Gentile officialdom is the instrument.

Marxism may be said to be a devise for de-Christianizing Christendom; a chisel for dividing Nations and fragmentizing its citizenry. It is, in addition, an atheistic philosophy for brutalizing humanity, a doctrine of hate, of violence and bloodshed. Its battle cry of "brotherhood" and "equality" are deceptive slogans for class-hatred and slavery. Wherever Marxism has marched, brother has hated brother; its trail has been marked by mountains of dead and rivers of blood. The internationalism it preaches is designed to smother patriotism so that its victims will not resist conquest; its "classless society" is a world of slaves and masters. Through the years from the *"Communist Manifesto"* in 1848 its sinister doctrines have been preached wherever men might listen. Its oriental devices have been refined and perfected, and its trickery is practiced by cunning men throughout the world. Its doctrines have been carried by Jewish emigrants into the crowded places of the *Diaspora* where *Jewish Socialist Bund* branches nourished them and injected their virus into the blood-streams of other nations. Its inhuman philosophy bears the mark of Cain. Its gross materialism has stripped the world of its values and ushered in the Age of Delusion. Its devisive technique is an important part in a plan,—perhaps the plan itself.

As the years marched by, Marx's disciple, Moses Hess, would preach of Utopia in Zion, and another Marxist, Ferdinand Lassalle, would mobilize the proletariat for political power. A Pinsker and a Ginzberg would sing of Zion and ultimately a Herzl would proclaim the Jewish State. World Jewry would mobilize and a first World War would wring a declaration for a "Jewish Homeland in Palestine" from an English Balfour,—persuaded to barter an innocent people for dubious Jewish assistance in a great conflict. A Jewish chemist with first hand knowledge of the chemical wealth of an ancient body of water (the Dead Sea) would negotiate the deal and ultimately become the first president of the betrayed land.

With the passing of time a blood-red dawn would suddenly break over Holy Russia. Exiled refugees would return from New York's East side to attack Russia's new Republic, while stabbing her bleeding armies in the back. Fires of revolt would sweep over the doomed nation. Jewish bankers would supply finances for Bolshevik armies led by a Jew from the Ukraine, and, in the end freedom would perish and the Russian revolution would succeed.

Jews with no official status whatever would descend on Paris when World War I had ended to demand a *League of Nations* and the inclusion of its own "minority" clauses in peace treaties imposed upon the lands carved out of nations broken by war. The unsuspecting Peace Conference officials would comply; the Jewish clauses would be imposed, and the *League of Nations* would come into being.

In the years of its decline the *League of Nations* would become a disappointment to organized Jewry and its ultimate failure would be attributed by Jewish leaders to the "narrow patriotism" of the American people who blocked United States' participation. Its failure would be part of a plan that failed, but it would not be the failure of the plan.

As the years rolled along there would come great prosperity. An alien Jew from Germany would have reorganized the banking system of the United States to more closely conform to the banking institutions controlled and operated by his Jewish brethren in Europe. He would presume to rewrite the banking laws of his adopted country and ultimately sit in an important position on the Board of the *Federal Reserve Bank* of the United States. Financial panic would follow prosperity and a hungry people would turn to any Pied Piper with a plan for sustenance. Communism would become fashionable and its agents would find influential places at the shoulders of the rulers of the world. Agents of Zionism and Communism would become Iagos to the nations' Othellos and World War II would be in the making.

World War II! As we now contemplate it in its proper perspective it seems to fill an important gap in the picture that is taking shape in our jig-saw puzzle. Was this world conflagration the *natural, reasonable* and *logical* outgrowth of the conflict of national interests? Is there anything significant in the first phase of the war (September 1939 to May 1940) which was called "phony"; the long months when the English and French faced the armies of Germany and did nothing much about it? During the thirty-five days of the Polish campaign and for about eight months thereafter, the quiet of the western front was unbroken. Could it be possible that this strange, passive inactivity on the part of hostile powers had some connection with the tramp of Soviet boots into Poland, Finland, Estonia, Latvia and Lithuania? What part did the Communist Parties of the world play in the *"sitzkrieg"* that marked the pastoral peace of the western front? What mysterious force caused the *National Committee of the Communist Party of the United States* to declare in October 1939 that "this war . . . is not a war against fascism, not a war to protect small nations from aggression . . . " and to declare just as emphatically in July of

1941 "down with the criminal war of German fascism against the Soviet Union"? Did it make sense in the beginning? In the middle, or in the end?

These are a few of the many questions that no one has satisfactorily answered. Perhaps they cannot be answered in the course of conventional inquiry. They scarce may be asked without provoking disapproval. The question-marks loom larger in perspective and inquiring minds must necessarily seek answers behind the iron curtain of censorship and secrecy—even into the dark recesses of diplomatic intrigue where no confidential documents are filed.

To speak of Yalta and Potsdam is to provoke another torrent of questions. The betrayal of Poland and China and other loyal allies; Korea and the defeat of American arms under *United Nations* direction;—all these things—and many more—cry out for explanation and clarification. Whatever is said,—no matter how *well* said —no matter how cleverly composed—the eternal question-mark remains. Is it because no one dares ask about the unknown quantity; the missing "x" in the equation?

Ambitious men have been known to deliberately provoke war in order to advance their own interests. History calmly records their steps of provocation; frankly traces the design of their deadly maneuvers. They were usually men who headed petty principalities although there were others who headed great States. In every case they gambled their own necks and fortunes on the outcome of the conflict and often shared the fate of the most humble of their people in the disaster of the conflagration they kindled. History does not speak kindly of such men.

That it is possible to promote and instigate wars is plainly obvious. Is it possible, on the other hand, for *third parties* to instigate war? Is it possible that men may be capable of adroitly promoting antagonisms between nations and cleverly maneuvering them into hostile positions from which they are unable to extricate themselves without resort to armed conflict? The answer, on the record of history, must be in the affirmative. It is neither fantastic nor incredible. War is but the natural continuation of frustrated diplomacy and the bayonet is easily substituted for the umbrella. And it is not *improbable* that wars have been instigated by third parties. Quite a number of historical instances may be found. In each case the conspirator must desire the ultimate *weakness* of the warring powers and he must have an interest in the aftermath of war. He must necessarily have the confidence of the leaders of both sides of the conflict; either personally or through trusted agents. He must be powerful in his own way, machiavelian in his methods, and ruthless in the execution of his plan.

Is it possible for an international organization to deliberately maneuver nations into a world war? The answer again must be in the affirmative. What type of organization would be capable of succeeding in such an action? Only an organization devoid ot any allegiance whatever to any nation and whose objetives exclude the interests of the organized states of the world. Its particular interests and objectives must be served in some manner by the devastating aftermath of war. It must have exhausted its efforts in the fields of propaganda and diplomacy. Such an organization must be led by men who are international in thought and action. They must be men who are incurably hostile to the world and who are convinced that the world is hostile to them and all they represent. They must, of necessity, believe themselves superior to all others and have an abiding faith that their objectives are sacred. They must be convinced that the end thoroughly justifies the means. They must be possessed of unlimited funds and supported by innumerable loyal agents. They must have access to the ears of the mighty and their agents must have the confidence of the powerful in every important post throughout the world. They must be able to manipulate the mysteries of finance and control the minds and actions of people everywhere. They must be in control of the means of communication and dominate the propaganda media throughout the world. And, finally, they must have a well conceived plan that allows for errors and failures; a plan that reckons the possibiity of road-blocks and delays, but charts the methods of demolition where possible and the shortest detours where other devices fail. They must be men who are endowed with oriental patience as well as oriental cunning; men who might spend a life-time picking a lock so that their successors might enter the door.

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Jack B. Tenney was born in St. Louis, Missouri, April 1, 1898. At the age of 10 he came to Los Angeles, California and graduated from the public schools there. He served with the American Expeditionary Forces in France in the Adjutant General's Department, United States Army, San Francisco, Until October 2, 1919.

Senator Tenney is a talented musician, with piano and organ his favorite instruments. His "Mexicali Rose" is still a popularly known selection.. In 1935 extended his versatile talents to the practice of law in the State of California. He was admitted to practice law in the Federal courts in 1936, and to the Supreme Court of the United States in 1945. He has been engaged in the private practice fo law since 1955.

Elected to the California Legislature as Assemblyman from the 46th Assembly District, Los Angeles County, in 1936, he was re-elected in the primaries in 1938 and 1940. Seeking the Senate seat, a four-year term, he won in the 1942 and 1946 primaries. In 1950, he received both nomination, Republican and Democratic, in the primary and received 1,126.157 votes in the General Election in November.

Serving as Chairman of the Senate Fact-finding Commisss on Un-American Activities in California, 1941-1949, he was constantly the target of forces that sought to destroy the documented reports of the committee—still accepted for their accurate information.